

JUL 11 1930

METHODIST REVIEW

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BIMONTHLY
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Edited by **GEORGE ELLIOTT**

VOL. CXIII, No. 4 }
WHOLE No. 624 }

JULY—AUGUST, 1930

{ FIFTH SERIES
{ VOL. XLVI, No. 4

The Eternal Gospel
Our Pentecostal Symposium
Promise of the Holy Spirit
Washington as Asbury Saw Him
Source Book of Early
Methodism
A Modern View of Sin
Felicite De Lammenais
The Paraclete
Saint Augustine

(FULL CONTENTS INSIDE)

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Boston Pittsburgh Detroit Kansas City San Francisco Portland, Ore.

Subscription Price, Postage Included, \$2.50

Entered as second-class matter July 12, 1879, at the Post Office at New York, N. Y.,
under the Act of March 3, 1879

Acceptance for mailing at special rate of postage provided for in section 1103
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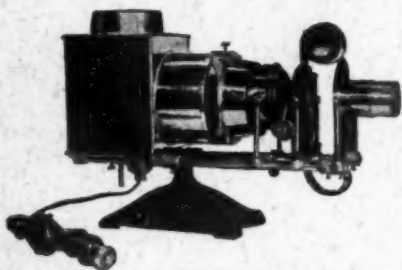


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WHO'S WHO IN THE REVIEW

THE frontispiece of this issue is a portrait of Saint Augustine and his mother, Monica, from a painting by a nineteenth-century Dutch artist, Ary Scheffer.

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The Symposium contributors are introduced to our readers at the end of each of their articles.

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FRANK G. PORTER, D.D., Secretary Emeritus of the Baltimore Conference, retired from active relationship, is one of our most prominent masters in the history of American Methodism.

The Reverend WILLIAM K. ANDERSON, pastor of the Franklin Street Methodist Episcopal Church, Johnstown, Pa., son of Bishop William F. Anderson, is a gifted preacher and teacher in religion.

The Reverend SYLVESTER PAUL SCHILLING and the Reverend ROLLAND LEE DOVE are leading graduates of the Boston University School of Theology.

Miss RUTH A. ELLIOTT, Ph.D., daughter of Professor William A. Elliott, Ph.D., Greek professor in Allegheny Collège, has done fine postgraduate work in French literature.

Among the contributors to various sections of our Editorial Department are Bishop BRENTON THOBURN BADLEY, D.D., of Bombay, India, the Reverend G. LANGLEY CONNER, Methodist pastor at Falls Church, Va., and Professor JOHN R. CHENEY, D.D., of Wesleyan University.

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By Ary Scheffer

Gramstorff Bros., Inc., Malden, Mass.

ST. AUGUSTINE AND HIS MOTHER MONICA



METHODIST REVIEW

JULY, 1930

THE ETERNAL GOSPEL

RUFUS M. JONES

Haverford, Pa.

It was Joachim da Fiori in the twelfth century who first used the phrase "the Eternal Gospel" to mean the reign of the Holy Spirit in the lives of men. Joachim found the words of his phrase in the book of Revelation 14. 6: "I saw another angel flying in mid-heaven having the eternal gospel to proclaim unto them that dwell on the earth," but he gave the words a meaning of his own. The new significance of the phrase was revived in the next century by "the spiritual Franciscans" and made the title of a famous book, *The Eternal Gospel*, which to the mind of its writer was to inaugurate in the world the era of the Spirit. The book was suppressed by the church, but the idea never died, and now after seven hundred years of history certainly it will not be inappropriate to use the vital phrase, "the eternal gospel," for the pentecostal experience of the Spirit.

The fact is that the incursion of fresh power which broke into the lives of the little group of believers in Jerusalem on the day of Pentecost has recurred again and again all the way down the line of Christian history. Pentecost has always been more than a distant memory of a past event. It has continued as a live fact and is in some real sense "an eternal gospel." We are able to mark off a few notable outbreaks of pentecostal fervor and enthusiasm in the course of history, such for example as the revival of prophecy in the Montanism movement, the eternal gospel of Joachim and of the spiritual Franciscans, the great spiritual awakening in Paris at the opening of the twelfth century under Amaury of Bene, the wave of intense religious life that followed this awakening especially up and down the Rhine valley, "the Friends of God" in the fourteenth century, "the Brethren of the Common Life" in the fifteenth century, and the far-flung spiritual awakenings in Europe during the Reformation period in the sixteenth century. But it is an even

more important fact that a somewhat hidden and submerged stream of vital religion ran on continuously, deep down underneath the ritualism, the ecclesiasticism, the scholasticism, and the worldliness of the church. Pentecost never died. The eternal gospel never ceased to reveal itself. There were always men and women whose hearts burned with an inward sense of presence. The church did not appear to know how to formulate its doctrine of the Holy Spirit. It succeeded only in saying, "I believe in the Holy Ghost," and it stopped with that unelaborated phrase, but it is significant that through all the ages there was an unbroken testimony to the vitalizing stream of the eternal gospel.

Somewhere along the line—I cannot find just when it first came into use—some one of these quickened witnesses to the life of God in the lives of men hit upon the fragrance of the lily as a symbol for the new life in the Spirit. The harsh nettle was the symbol for the dispensation of stern discipline under the legal system of the Old Testament. The rose was chosen to represent the beauty and wonder of the revelation of the Son. But the church that came into being out of that second dispensation had its thorns as well as its beauty and its sweetness. The eternal gospel, the reign of the Spirit, was thought of in terms of the lily of the valley, pure, lovely, redolent, and thornless. Instead of nettles and thorns there should be balsam and healing, and the fragrance should fill the world with joy and gladness.

The witnesses to the smell of the lily have always prophesied that some day the experience and power of the Spirit would be universal and no longer confined to a few rare souls. They have had a faith that the inward knowledge of God would one day cover the earth as the waters cover the sea. They have heralded a time when His word would be written in all hearts and all men would know him from the least to the greatest. The eternal gospel is meant for no one land and no peculiar race but is to run to and fro in all the world until the Spirit reigns and the lily blooms wherever sunlight warms the earth.

It is true, no doubt, that these hopes and promises rest on a slender foundation. The stream of the eternal gospel through the centuries has been only a tiny rill as compared with the great central stream of the historic church. Its weakness is not, however, due primarily to its smallness. Not once nor twice only "God has chosen the weak things of the world to put to shame the things that are strong; and the base things of the world and the things that are despised did God choose; yea, and the things that are not that he might bring to nought the things that are." No, it is not the littleness of the stream of life in the Spirit that gives us pause and hesitation of faith in it. It is rather the sporadic, inter-

mittent and unco-ordinated character of these movements and their failure to exhibit a steady, cumulative power.

The men and women who have felt the surge of the Spirit in their epochs, those who have caught the fragrant smell of the lily, have themselves often revealed a freshness of life, a real increase of dynamic quality. They have often leaped to a higher level of moral insight and have shown unusual power to stand the universe and its frustrations. But too frequently they have been weak in the structure and content of their *thought*. They have been swept with a wave of intense emotion, but they have lacked a constructive principle of interpretation that would give new value and dimension to life. They have had a burst of fervor without a definite sense of direction and leadership. The "outbreaks" have, in many cases, dissipated and vanished without organizing an effective group to transmit the vision and to turn it into a growing and expanding power of life.

These movements have glorified too much the sudden, the unusual, the strange, the abnormal, the miraculous and the spectacular. It was not the tongue-speaking and the spits of fire that made the original Pentecost such a great event. It was rather the indubitable consciousness of the *real presence* of Christ and the discovery which the new-born church made then that it could pass from a visible head to an invisible one.

Any person who carefully studies Montanism—and the same is true of many of the other outbursts of the eternal gospel—is impressed with the fact that its leaders were persons who were marked by psychic peculiarities and by unusual traits of mental disposition. In spite of its release of energy in the beginning and its contagious power the movement, because of its peculiarities and limitations, could appeal only to a certain type of person, and it was doomed from the start to disintegrate and to fail. In the long run, in the stern testings of time and the judgment days of history, no movement can survive and continue to speak to the deeper hunger and to the full-rounded nature of men unless it bears in some effective way the freight of the concentrated wisdom of the race and has a rich content of thought drawn from the accumulated experiences of normal minds. Inrushes and flashes, leaps of impulse and sweeps of emotion, swelling tides of fervor and bursts of enthusiasm set free a certain stock of energy, but the true religion of the Spirit must minister to the whole man, not alone to his feelings. It must have the stabilizing power of great ideas as well as the driving force of great emotion. The new era of Christianity, the new stage of the eternal gospel, for which we wait and pray, must have the depth of life which can come only when

profound personal experience is joined to a solid body of truth for the enrichment of all who share in the movement.

There will, perhaps, always be a mysterious aspect to the birth of spiritual movements. They cannot be predicted as eclipses can be. They do not run in old grooves or channels. They are sure to bring surprise and to have an element of novelty about them. Like "the sound of the going in the tops of the mulberry trees," the Spirit bloweth as he listeth in unexpected ways and toward unexpected ends. But we need to realize that the Spirit who comes to guide and empower men is "the Spirit of truth" and not the inspirer of disorder and confusion.

Saint Paul showed the breadth of his wisdom when he told his friends in Rome that Christian living and Christian work in the world must be "a service of the reason," an intelligent business. He soon saw the futility of speaking with tongues. It did not convince men's reason, it did not give clear insight, it did not edify the whole body. And "edify" means to construct or to build up. It is better, he thinks, to "speak five words with the understanding" than "ten thousand words in the mystery of an unknown tongue." Fifty-four times in his letters Saint Paul speaks of the way *life is raised to a new power*, when the person is "in the Spirit" or "in Christ," or, which means the same thing, when the Spirit or Christ is "in us." He never, so far as I can see, estimates the new increase of power in terms of rare psychic phenomena, or in terms of emotional thrills, or in terms of any merely private satisfactions. The great achievement that attends the coming of the Spirit is the conquest of sin, the creation of a new man, the attainment of the mind of Christ, the power to be more than conqueror in a world of difficulties and frustrations, and finally to become an organ of the love and grace that were in Christ. The supreme test is not ability to speak with tongues even though one may have caught the accent of the angels. That may turn out to be only "noise" like that of a gong or the beating of a cymbal. The real test is the normal process of just simply loving people who need love.

There are many persons in our world who will tell you that they have never in their lives known what love is. It is useless to tell them with pious tone that God is love. Love is an empty, meaningless word. They have never had the experience of being enveloped in the tender love of a mother's arms. No love was waiting for them when they were born. No strong father's love ever touched their souls. They never had an unselfish friend to share their moods of joy and sorrow. Their environment has always seemed to them hard and pitiless. If they are ever to learn what love is it must be through persons like us who are kind and sympathetic and have understanding minds.

"Through such souls alone
God stooping shows sufficient of his light
For us 't the dark to rise by."

Nowhere does Saint Paul come so near the mind of Christ as in his emphasis on love as the essential aspect of the new creation through the Spirit. Love fulfills and completes all that the Law aimed at. Love is the beginning and the end. Other things are partial—"bit by bit"—and they become outgrown and vanish away. But love abides as all eternal goods do, and is the permanent cement of any true church that ever exists and of any adequate social order that will ever be built. We labor to secure "scraps of paper" and "ententes" between prime ministers, hoping to stave off wars by magic words and signatures, but it is a futile hope. There is no *security* except in the creation of bonds of faith and trust and confidence and fair dealing, and in the obliteration of the seeds of war through the cultivation of a spirit of understanding and deep-lying human interest. It is infinitely better to build international fellow feeling than it is to build battleships and submarines.

Well, it is just *that* highest of all human attainments that the Spirit makes possible. The thirteenth of First Corinthians is Saint Paul's most perfect picture of the kingdom of God operative in the world. It is nothing sudden, startling, sporadic, abnormal, or apocalyptic. It is a way of life that is made real when all that is best and truest in a person is lifted up and flooded with the power of the Spirit. It is a new creation, a new day-dawn, but it is what always happens when God and man unite and co-operate. Doubters are forever saying that these things are dreams, that they cannot become real. How does any one know that they cannot?

There are two supreme influences which, if they were united with the forces of the Spirit, could rebuild the world. They are the educational forces of the world and the spiritual forces of the church. We have hardly begun to see the scope and range of education. We have organized methods of research with such skill and precision that the laboratory trained scholar learns how to *see* the invisible units out of which the universe is made and how to find a planet out beyond Neptune's orbit; a planet so remote that its light would need to be multiplied five thousand times in order to be seen by the naked eye. There seem to be no limits to the conquest of the external world by the reach of modern science. If we ever learn how to apply the same skill and patience to the task of training the spirit and of building the moral and spiritual character of students, then a new and nobler type of conquest will emerge, the conquest of instincts and the formation of great loyalties, as the driving forces of a better civilization.

The church has never yet seen that its mission, in and through the Spirit, is the building of the kingdom of God in the world. The early church expected it to come by miracle and to be set up without any human co-operation. And when that dream faded out in disillusionment the second century substituted for that hope the vision of a heavenly Kingdom beyond the stars—the *urbs Sion mystica* of the triumphant saints. This Kingdom was thought of as a *post mortem* realm, a goal to be reached after death. The passion of Christ for a kingdom in the hearts of men, his prayer that God's kingdom may come through the doing of his will on earth even as it is done in heaven, grew fainter and died away or changed into a radically altered ambition. The imperial church builders of the early centuries thought of the church, not as an organ of the Spirit for the spread of God's kingdom in the world, but rather as a mysterious entity and instrument of salvation for another world beyond this one. The church was conceived as an Ark of Safety for exiles and strangers in a vale of mutability and tears, who at their best were pilgrims seeking a remote country or fatherland "where beyond these voices there is peace." Successful "escape" from the evil world and surety of arrival at a better one were the two most intense hopes of the period. Never during the period before the Reformation did the leaders of the church see clearly that its mission bore directly upon *this* world, nor did the pillar apostles of the Reformation see that. They, like their predecessors, were primarily concerned with a plan of individual salvation that had reference to another world. Erasmus, on the contrary, was one of the first modern persons to call loudly to his contemporaries to apply the gospel of Christ to the moral and spiritual tasks and problems of the world where we live now and here, but he called almost entirely in vain. In fact continental Christianity has never realized that its main task is here, and that its business is building lives and transforming the social order. The European delegates at the Stockholm Conference looked in amazement at the delegates from Great Britain and America, and they wondered whether these Anglo-Saxon Christians were still in their adolescent stage of life that they talked so much and believed so seriously in rainbows and dreams.

Fortunately the faith that the kingdom of God can be spread through the world is still a live faith and a dynamic ideal in the hearts of a host of Christians to-day in these two countries. These Christians do not for the most part belong to Tertullian's school of thought, but they would join in this matter with that great Carthaginian of the second and third century in saying, "I believe because the thing is impossible." What can be more impossible than that here, in a world where the drive

of instincts is such a mighty force, where age-long evils seem so solidly entrenched, where pleasure theories and economic interests have such a grip on men, a kingdom of righteousness, peace and love—a kingdom of the Christ spirit—will reign in men's hearts?

Well, the fact is that it has come already in some lives. It does rule over the will and the instincts in some persons. And it rules in them because they had faith and expectation and dedicated themselves to it. Imagine what would happen if the whole church of Christ did that! We have weakness and defeat because the church has never seen that this was its task and has never *expected* to be the organ of the Spirit toward this end. It is to this new type of Pentecost that we must turn. This must be the new note in our reinterpreted eternal gospel.

The Spirit has done wonders through persons who were emotionally keyed and who were swept with enthusiasms and ecstasies, but greater things than these will come when we learn how to bring over all our faculties and achievements to the service of the Spirit. Why should industry and commerce have all the benefits of discovery and invention? Why should material civilization reap all the advantages from the march of science and knowledge? Why should not the gains of the ages be made channels for the tides of the Spirit and the forces that man has unlocked be turned to account in the work of the kingdom of God?

It is time for the church to take Pentecost seriously, to believe greatly in the power of the Spirit and to expect the Spirit to operate not only through the emotions of man but through the whole man as well and to be the creative power in our intelligent purposes as we set ourselves to that task for which Christ lived and died, the spiritual task of the ages, the building of the kingdom of God in the world.

THE EAST AND THE WEST

EACH on the Christ has fixed her eye,
Counting all else but loss;
The one, upon his glorious throne,
The other, on his cross.

Holding his love the highest law,
His cross the throne supreme,
Earth crowns him Master, Saviour, Lord,
In duty and in dream.

BENJAMIN COPELAND,

Buffalo, N. Y.

OUR PENTECOSTAL SYMPOSIUM—III

PENTECOST, more than a church calendar date in this year of 1930, must be made a perennial gift to humanity. Therefore in the *METHODIST REVIEW* we are continuing to emphasize many themes concerning the work of the Holy Spirit.

Pentecost must be perpetuated by the constant coming of the Breath of God, the tongue of fire, and a true gift of tongues. This will give us the personal spiritual birth, the prophetic ministry, and the genuine social gospel which will be a complete communion of saints and a universal brotherhood.

Spiritual ethics, the changed life wrought by the Holy Spirit, creates the new man in Christ Jesus. This mystic union with the Lord, and not mere orthodoxy, is the central place of real religion. Doctrine is a fine achievement for the intellect, but its source is the vital indwelling presence of God within us. Thus the mind as well as the body becomes the temple of the Spirit.

Its climax is not charismatic gifts of mere power, but the perfect love which transcends all lower gifts of life. Entire sanctification is not merely a psychological thrill, as is too perversely taught by some cults to-day, but the divine fellowship with God, who is Spirit, Light, and Love, and which transforms body, soul, and spirit into a Christlike life.

We commend these brief symposiums to our readers as useful exhortations of the longer Pentecostal articles.

THE PERFECT DYNAMIC IN CHRIST

In the endeavor to represent to our thought what is meant by the Holy Spirit, there is always a tendency to modalistic monarchianism, that is, the representation of God as One Principle operating in various, sometimes successive ways. But Origen was right in stating that, while the Platonists have attained by the light of nature to a knowledge of the Father, and even of the Son, the belief in the distinct personality of the Holy Ghost is the prerogative of Christianity. The kingdom of the Father is over all; the kingdom of the Son is over all rational creation; but the kingdom of the Spirit is in the sanctified. If the last kingdom is the least in extent, it may be said that it is the highest in thought. We find in Scripture a distinction between the work of the Spirit (1) before the Incarnation, (2) in Jesus the Christ, (3) proceeding from the glorified Christ. This division reveals how important for the operation of the Spirit was the earthly life of the Son.

(1) In the Old Testament the Spirit is regarded as the source of all life and energy. It brooded over the initial chaos, as the wind broods over the deep, or a bird over her nest; and all forms of organization have come from its impact. The phrase Holy Spirit is, indeed, only used twice, in Psa. 51. 11 and Isa. 63. 10, 11. But it is recognized, especially in the later books, that the highest work of the Spirit is in the inspiration of those who are moved to enunciate the moral truths about God; best of all in the chosen Servant of Yahweh, of whom it is said, "I have put my Spirit upon him."

(2) The action of the Spirit on the Son of Man is that of a master-power. Jesus declared that the divine anger was far more deeply roused by blasphemy against the Holy Spirit than by blasphemy against the Son of Man. This passage witnesses to the reverence and awe with which Christ spoke of the Spirit; but it also witnesses to his consciousness that the Spirit was in him with a fullness which made blasphemy against his Spirit blasphemy against the Spirit of God. Hence Christ spoke with a sense of mastery through his unbroken communion and obedience. Because he wholly obeyed the Spirit's guiding, he obtained authority to send forth the same Spirit. This is the theme of John 14-16. There we have the clearest statement of the Spirit's personality: he is the Paraclete who will fulfill the mission of the Son of Man. *The authority and mastery of Christ came through his human life; hence the Spirit himself has been transformed through the humanity of Jesus.* This is the meaning of phrases which speak of the way in which the Spirit was limited, in which Christ himself was straitened, until the full human obedience had been accomplished.

The subject of the Evangel is not the Spirit, but Christ; it was the capital error of Montanism not to discern this. But the dispensation of the Spirit has definite advantages. The bourne of time and space are transcended. Only of the Spirit is it possible to attach any meaning to the word of Jesus, "Wherever two or three are gathered together in my name, there am I in the midst." Only in the Spirit is it possible for him to promise to all his disciples that he will come again and receive them unto himself. The explanation of Christ's dealing with the Syro-Phœnician woman is that he was bound by certain limitations; what he gave her had to be taken from those who had a prior claim. But for the Spirit there are no bonds.

In the early church there was much confusion, some, notably Justin, identifying the Spirit with the Logos. It is suggested that the confusion originated in Saint Paul, particularly in 2 Cor. 3. 17, "Now the Lord is the Spirit." The apostle, however, is not making an ontological identi-

fication of Christ and the Spirit, but is declaring that in Christ is embodied and revealed the Spirit of the New Covenant. The context shows that Christ, who is the image of God, and in whose face is the illumination of the knowledge of the glory of God, is the source from which comes all hope of perfection. The Holy Spirit wrought so deeply in Christ, and Christ so fully surrendered himself to his direction, that no separation can be made. The fruit of that blissful union is seen in lordship, in sonship, in liberty, and in joy. There is a saying in which Jesus gave utterance to his sense of Lordship and Sonship, a saying which has this additional importance—that it adds the witness of Q to the validity of the Johannine interpretation of the consciousness of Jesus. To that saying Saint Luke adds a comment of true spiritual insight: "In that same hour he rejoiced in the Holy Spirit."

(3) From the conception of the worth of the experience of Jesus on earth for the work of the Spirit, the Evangel leads on to the revelation of the Holy Spirit as proceeding from the glorified Christ. Before the Incarnation the Spirit entered into man owing to that essential likeness which Westcott calls the Gospel of Creation; but all was fitful and uncertain. During the days of his flesh, and until he entered into his glory, the work of the Spirit was still "cribb'd, cabin'd, and confin'd." The classical passage is John 7. 37-39: "This spake he of the Spirit: . . . for the Spirit was not yet given; because Jesus was not yet glorified."

The Targums used the term *glory* as almost equivalent to the *Shekinah*, the manifestation of God's dwelling among men. In Rom. 9. 4 the apostle enumerates the glory, the *Shekinah*, among the privileges of Israel. Heb. 1. 3 speaks of the Son as the effulgence of the glory. In a similar prologue to the fourth Gospel it is said, "The Word became flesh, and dwelt among us, and we beheld his glory." The fulfillment of the glory anticipated in the incarnation is the office of the Spirit; it is, therefore, essentially ethical. For those living under mortal conditions it is necessary that the full glory should be veiled, and only revealed normally in the church. In John 17 the first few verses deal with the way in which the Son had glorified the Father, and his prayer that the Father should glorify him. In verses 22, 23 he speaks of the glory of the church, when it has been perfected into one through the indwelling of the Spirit of Divine Love. Life in the Spirit is called and justified, then he also glorified. Two limitations are inevitable—one from the conditions of our present life, the other from the fact that the glory is communal, and awaits the perfecting of the community. The apostles speak of a glory, and even a salvation, still to be revealed.

The presence of the Spirit glorifying Christ brings with it a new

sense of sin and imperfection. Yet (the paradox runs through our whole salvation) it brings a new assurance because of the immediate access through the new and living way. To some this full assurance of faith will come through careful thinking, to others by swift intuition. But if it be truly evangelical, it will come through the Spirit which proceeds from the glorified Christ.

[This is taken from *The Doctrine of Christian Perfection*, a book by HAROLD WILLIAM PERKINS, which was a thesis approved for the degree of Doctor of Divinity in the University of London.]

STEWARDSHIP AND PENTECOST

To everything we write about, these days, we tack on the word Pentecost, as the conventional and calendar word. We hesitated at this heading, but on reading Acts again was sure that this combination was justifiable.

For Stewardship was reborn at Pentecost. It became incarnate in the church. They took the teaching of Jesus and began to try the experiment of trying it out in actual life.

The record is not very long, but it is very significant: "The believers all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as any one might be in need" Acts 3. 45 (Moffatt).

Do not forget that it was in the high hour of Pentecost that this rebirth of Stewardship came, this inner spirit of the new brotherhood.

Some folks are so afraid of high hours and high ways and high ideals that in this fear they miss life's greatest experiences and hence life's greatest blessings. They timidly hug the shores of complacency and security and sanity and never have the thrill of launching out into the deep.

Any good historian with a magnifying glass and some clever sarcasm could write a book on the mistakes of the prophets, but even the prophets' mistakes have not been without some glory, as evidence of their high faith and devotion.

True, almost always, these high adventures are tinged with some extravagances. How few are the exceptions! But even with the extravagances, these prophets of a new day got somewhere. Their imperfections were soon sloughed off, and we forget their mistakes and recall with joy that they made a goal.

These early Christians actually tried to put the principles of Jesus into practice. They put their goods together in a common fund, not as complicated a job as we would have in this day of stocks and bonds and

whatnots. Presumably, they were all tithers, had been across the years, and still gave their tithe to the Jewish synagogue. There was no Christian law exacting a tithe; indeed, there was not much *law* in the new Kingdom.

Jesus had trusted the giving of his disciples to love and not to law. He must have started with the conviction that his disciples could be trusted not to do less for their new mission than for their old. If they were willing to give a tenth to keep the fires going on the old Jewish altars, they would not do less to spread the new gospel. He figured correctly. Without compulsion they gave their *time* and their *possessions*, voluntarily, hilariously, for they were stewards, on a mission bent.

Waste no time on the economic error of a common storehouse. Evidently they corrected the evils as they went along. The big thing is that they proceeded to act like stewards in a big brotherhood. In time they abandoned their trial of "a family pocketbook," but the ideal remained and was the practical evidence of their new brotherhood.

They struck the main line of what we now call New Testament stewardship, which really undertakes to declare the principles for the use of that other nine tenths. The Jew knew what to do with his tithe, but he had had less instruction as to the rest.

Practically all of Jesus' teaching had to do with our stewardship of that remaining nine tenths. These enthusiastic Christians so understood it, and started right in to apply the principle to life.

Pentecost gave the great impetus to the church to apply the principles of Jesus to daily life. Practical experience has shaken our faith in communism, but we still believe that stewardship will yet find a way to make brotherhood a reality in the common day. The principle will in due time find and determine the right technique.

To promote Pentecost to accelerate the church's finances would be akin to sacrilege, but if Pentecost had not eventuated in a sacrificial movement for world redemption, then we would not be celebrating it now.

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PERVERSION OF PENTECOST

WHEN we think of Pentecost there arise in our minds both an event and a Person. It stands for both. In the Hebrew mind the event is uppermost, while in the Gentile mind the Person is the absorbing thought. We think of one of the three great annual festivals of the Jews when all

the males were to appear before the Lord in the national sanctuary. It was to be a holy convocation and a festival of surrender, sacrifice, and service. The people were to be reminded of their bondage in Egypt and were admonished to keep the divine law. If our mind were Hebrew this would probably be the end of our thinking. But to the Gentile mind this festival would have but little significance if it were robbed of those wonderful values with which the Christian Church associates it to-day. The Jew had actual life, but "Pentecost was the addition of potential life to actual life." It is actual life *plus*. It is the more abundant life. It is the increase of the heart-life. Pentecost was the giving of fire to burn out of the heart all that would usurp love. A personal Pentecost means that a life is suffused with love and has become dynamic because of love. It means a revelation of hidden wealth in the soul which might never have been discovered without it. Mrs. C. H. Morris, the hymn writer, did not know that she had poetic ability until she had her Pentecost. When she received the Holy Spirit the songs of the soul leaped from this talented woman and her hymns of praise are sung around the world. There are undiscovered treasures in every soul that can be brought to light only by the Pentecostal power. The Person and the power of Pentecost are as essential to the Christian Church as sunshine and fresh air are to the body. The church may get along without these, but it will be at a "poor dying rate."

The perversion of Pentecost is one of the tragedies of the ages. Its diversion from the true meaning or proper purpose and employment for wrong ends or uses has wrought havoc in the church from its beginning until now. One of the early outstanding examples is that of Simon the sorcerer as recorded in the eighth chapter of the book of Acts. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." What a perversion of the Holy Spirit to think that he could be controlled by one who purchased the power and had gotten the purchase price by sorcery! There are some things that money cannot buy, and the power of the Holy Spirit is one of these. There must be a different preparation for his reception than that of finance. We cannot get this power by seeking it. We must seek the power giver, then the power is given—actually thrown in like the paper and string when one buys a commodity at the store. Stanley Jones declares that spiritual power is a by-product of something deeper. He is right. It comes from being God-possessed.

Perhaps the greatest perversion of Pentecost in all human history was the Montanists. This Christian sect is said to have risen in Asia

Minor in the middle of the second century after Christ. The miraculous manifestations having passed, the Montanists declared a continuance of the gifts of the early church. This group was known as the *pneumatici*, the spiritually minded. The members did not believe in second marriages, advocated celibacy, and thought themselves to be a spiritual church within the carnal church. The Christian life was to be a perpetual miracle. We are told by the Montanists that religion had four stages: Natural religion, or the innate idea of God; the legal religion of the Old Testament; the gospel during the early life of Christ; and the revelation of the Paraclete. They assumed an advance beyond the New Testament and the Christianity of the apostles. They taught the constancy of the supernatural phenomena within the church, and that the prophetic ecstacy remained. They claimed universal validity. They were lovers of enthusiasm and excitement. Montanism had within it "a principle of implacable and irreconcilable exclusion." It made its assertion of the continuance of prophecy. It taught a dispensation superior to that of Christ and the apostles. The church believes that the Spirit came upon the disciples at the first Pentecost, Montanism taught that he came at a later date when he came upon Montanus. Their doctrine was that inspiration was a sort of God-sent madness, a species of delirium.

The Montanists were scornful of all others and called them carnal. Spiritual pride was one of their main assets. They believed in the speedy return of Christ. Tertullian became the chief exponent of Montanism and made one of his greatest mistakes in declaring that "nothing is more adapted to give large license to the flesh than the reducing of the law to the great commandment of love."

"The religious earnestness which animated Montanism, and the fanatical extremes into which it ran, have frequently reappeared in the church after the death of Montanism, under various names and forms, as in Novatianism, Donatism, Anabaptism, the Camisard enthusiasm, Puritanism, Pietism, Irvingism."

In our day the perversion of Pentecost is frequently seen in men allowing themselves to run off on tangent lines when they should have kept to the trunk line of sane thinking and holy living. These persons impress us with the thought that they prefer the gifts of the Spirit to the gift of the Spirit. When the gifts of the Spirit produce rivalries and spiritual pride the main intent of the gifts is diverted.

The twelfth chapter of First Corinthians gives an account of the gifts of the Spirit. Many of these gifts seem to have passed away during the early history of the church. They were needed at the beginning in order that the new religion might become established. They were the

scaffolding by which the building was erected, and when no longer needed it was gradually taken down. The permanent gift which the Holy Spirit gave was more vital than all the outward manifestations combined. Paul calls it the "more excellent way." Then follows the thirteenth chapter of First Corinthians. The trunk line of this chapter is the *agape*—the love track. The Corinthian Christians had gotten off on a tangent. They were perverting Pentecost by paying more attention to the gifts than they were to the Gift. Paul was trying to switch them back on the main line by showing them that Pentecost produced love which was more essential to the church than the gifts which had produced discord among them; that this supreme passion would lead them to make a supreme sacrifice and that by making a supreme sacrifice and surrender they would accomplish a supreme achievement.

When Pentecost is considered only an epoch in the church wherein strange tongues are heard, when healings are performed and other miracles produced, then comes the perversion of Pentecost. The church of to-day does not need the gift of tongues half as much as it needs the tongues which it now possesses to be controlled by love. The miracle needed now is the miracle of love. The prophecy we need is the prophecy of love.

The Holy Spirit is not given merely for a display of verbal pyrotechnics, but with him each word is more beautiful and weighs more. He is not given primarily to heal the body, but when he comes health may be more readily obtained. He is not given for the performance of wonders in the so-called miraculous way, but nevertheless miracles of grace do follow. He is not bestowed upon us to increase our prestige among our fellows, but that seems to come as a natural consequent.

We pervert Pentecost when we believe it to be only an emotion of ecstasy, a sort of ebullition of wonderful joy. It is all of this plus.

We pervert Pentecost when we limit it to certain ages. The gift of the Holy Spirit is for young and old. Mature saints are entitled to him and so are the young. Nearly a third of a century ago I heard a man lecture on "The Sunny Side of Life." The only verbal thing that I remember about that lecture was a quotation from the Holy Scriptures, "O satisfy us early with thy mercy, that we may be glad all the days of our life." A personal Pentecost for the youth of to-day will give more real satisfaction than all the frivolities of the age.

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THE SPIRIT OF LIFE

DEFINITIONS rarely define. It becomes necessary so often to define our definitions. One of the greatest difficulties in our religious thinking lies largely in the fact that we have contended more often for definitions than we have for the facts of experience. We have limited the operation of the Spirit by our rigid interpretations and our static terminologies. If definitions are demanded, why not define the Holy Spirit as the continuous presence in the universe of the creative spirit of life which we call God, and which manifests itself in beauty, goodness, and truth as it breaks through in history, in great movements, and through great personalities in time?

This spirit and presence is very real. It permeates all life and is everywhere and at all times available when men are willing to respond to its appeal and make open avenues through which it can move in the field of their own life and experience. We have all at some time or other been conscious of the moving and pulsing of this spirit in our life.

"So even I athirst for His inspiring,
I who have talked with him forget again;
Yes, many days with sobs and with desiring
Offer to God a patience and a pain;
Then thro' the mid complaint of my confession,
Then thro' the pang and passion of my prayer,
Leaps with a start the shock of his possession,
Thrills me and touches, and the Lord is there."

The Holy Spirit does not have to be worked up or brought down. It needs to be released in personality and through personality. Pentecost is not so much an event marked by given time, as it is an experience. "The Holy Spirit is the life of God at work in the world," the "power outside of ourselves (and within ourselves), making for righteousness." The Holy Spirit is within us and about us, and is seeking constantly to break through into life.

Many to-day deny the reality of the Spirit. They deny the Holy Spirit not only as a dogma of the church but as a fact of experience. To them every impulse, every awareness is a matter of our senses, and reality is bounded by our five senses; it is material. Everything of which they are conscious is merely a function of matter, but the materialist limits his own world, for there is constantly experienced in the minds and hearts of men

"A presence that disturbs us with the joy
Of elevated thoughts. . . ."

The Holy Spirit is an integral part of life. There is no time in which it

has not operated. There is no normal functioning of the human personality, in which and through which it has not expressed itself. He cannot be limited to single forms of expression; he is not bounded and limited by any group. He not only did speak; he does speak in art, in literature, in music, in social impulses, in great movements. He is not for the favored few, but for every open-minded soul in every walk of life, who seeks for the best and opens every avenue of his own personality to the impulse and breathing of the best. He has spoken through all the great personalities and movements of the yesterdays. The Holy Spirit operates in every pure and holy impulse in men and society, and he functions through very natural laws and processes.

Doctor Streeter suggests that "we cannot maintain that there is a natural goodness which takes man up to a certain point and that then supernatural grace comes in as a new factor." We have broken up the operations of God into segments. We have diversified rather than unified the movements and operations of the Spirit in life. There needs to be an increasing recognition of the unity of life and of law. There has been too much of a tendency to differentiate between the natural and the supernatural, between the sacred and the secular in life. A young man came to me one day, torn by temptation. He insisted that he desired above all things to be decent and highminded. His distress was deep and real. I asked him if he had seen his own pastor. "Yes," he responded, "but all he had to offer was 'Trust God, brother.'" I asked him what response he made to that counsel. His answer was vigorous and forceful. I replied, "Well, I think I should have been inclined to have said much the same, and yet there may be more in the advice than we think. Let us see! What are you here for anyway?" "Oh! I want to be decent, don't you know." I answered, "Well, suppose you trust that impulse to be good, believing that that urge and impulse is the spirit of God seeking to co-operate with you in the struggle of life, and see how it works."

Yes, our Pentecosts sometimes break through in the very natural and ordinary, as well as through the so-called supernatural and spectacular. Whenever there is kindled in the human breast a spirit, a conviction, a consciousness that stirs and exalts the best, the Holy Spirit is at work, though the manner of his coming is in the path of the ordinary and the commonplace.

But the Holy Spirit will be released in us and in society just as fast as *we* are *willing*. The Holy Spirit is ever present, though he is not universal as far as men are concerned. Our pride, our passion, our greed, our moral blindness, choke the avenues through which he would come.

We bombard the throne of grace, demanding an outpouring of the Spirit, oftentimes forgetting that he is

"Nearer to us than breathing,
Nearer than hands or feet."

What we need to do is to release him. The Holy Spirit is at work, seeking to break through into life. Here and there he breaks through in some great personality—a scientist, a poet, a social prophet, a statesman, a great intellectual leader. Sometimes he breaks through in some great movement that breaks the barriers of political systems, of galling social customs, of narrow, bigoted religions, of burdensome institutions, bringing a fresh, free flow of new life into civilization. Sometimes he breaks through in the life of some lowly saint, producing a character of rare loveliness, one whose

"Life flows on a gentle stream
In whose calm depth
The beautiful and pure alone are mirrored."

What if we did release him? War would cease, social injustice would perish, race hatreds would die, an ecclesiasticism of "parchment and sealing wax" would yield to a church of the Spirit that touches in its redeeming influence all the needs of human life, a conquering church, while men everywhere would cast aside their apathy and cry,

"I see my call! It gleams ahead
Like sunshine through a loophole shed!
I know my Task; these demons slain
The sick earth shall grow sound again:—
Once let them to the grave be given,
The fever-fumes of Earth shall fly!
Up, Soul, array thee! Sword from thigh!
To battle for the heirs of Heaven!"

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THE PROMISE OF THE HOLY SPIRIT

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It is nineteen hundred years since Jesus, standing at the threshold of his Cross, promised to his disciples the gift of the Holy Spirit. No single statement of the Master connected with the promise is more significant than the one found in Saint John's Gospel, chapter 14, verse 20, where Jesus says, "In that day ye shall know that I am in the Father, and ye in me, and I in you."

The promise of the Holy Spirit is here described as an inner sense of unity with God and Christ. It is such a sense of unity as lifts the mind free from doubt, the conscience from shame, and the heart from fear. This blessed experience was attained by the apostolic group on the day of Pentecost, and its effects upon those first witnesses amounted to a complete transformation of their lives. It changed both their inner consciousness and their outward conduct. It lifted them out of individualism and petty rivalries. Before Pentecost, they had disputed over chief seats at the table, and manifested jealousies one toward another. After Pentecost their hearts were uplifted with such a sense of exaltation that these attitudes disappeared. They had experienced such a majestic sense of unity with the all-including purpose of God that the petty superiorities of earth had vanished as the stars go out when the sun is up. After Pentecost, instead of disputing over first places, they rejoiced together in the privilege of common sacrifice for their Lord. There is no more striking record in the book of Acts than that which describes the apostles coming from the presence of the Jewish Sanhedrin and in their own company giving thanks to God that they had been counted worthy to suffer for Jesus' name.

This transforming experience was at once a law-abiding and yet a supernatural event. It was a creative act of God, and as such it was supernatural; and yet it was not arbitrary and unrelated, but stood in orderly relations. If we are to understand Pentecost, or to experience in our own times its blessing, we will need to appreciate both the order which conditioned it and the supernaturalness of its energy.

The order which conditioned the gift of the Spirit at Pentecost was nothing less than the law of God's own holiness. In the gift of the Spirit God was lifting sinful man up into unity with himself; and when man is lifted into unity with holy Deity he must come fully under the law of God's

own life. We can analyze four values here. One is historical, two are personal, the fourth is social. The historical value was a tremendous divine self-expression meeting the demands of the law of holiness as facing the fact of man's sin history. These demands were met in the redemptive work of Christ: his incarnation; his death for sin; his resurrection from the dead and triumphant ascension into heaven. The sin history of the human race is a value with which God must deal morally before he can be satisfied to unite us to himself. The holy God can never touch sin with complacency. There must be forgiveness, and forgiveness must be morally grounded. The moral ground of forgiveness is judgment. Sin has guilt, ill-desert. The holiness of God cries out against man's sin; is outraged by man's sin. This holy sense of outraged law must be expressed. Moral judgment must stand clear. Only so can sin be healed.

The Incarnation and awful sacrifice of God the eternal Son is the answer of divine holiness to this problem in human history. Deity becomes one with man's ruined race. He comes into its history. He becomes one with his guilt. He bears his penalty. He takes death up into his own life. Here is judgment in supreme emphasis. Nothing more can be added. The moral emphasis of Christ's Cross is measureless. It is vaster than all the centuries of human death. When the Son of God died out there upon Golgotha's barren rock, lifting up man's penalty into the very life of God, he achieved an infinite expression of God's moral judgment upon sin. In the Cross God says Holiness will not, cannot pass sin by. In the Cross God judges sin; but, taking up judgment into his own life, he sets man free. And so there is atonement; a race-wide salvation; a solution of man's sin history; a thunder of judgment and a heart break of love standing in human history over against man's record of sin and guilt. This tremendous divine moral expression put into the stream of history was one of the principles that conditioned the first outpouring of the Spirit at Pentecost.

We move on now to the personal values. They were two in number. First, there was the necessity for a moral appreciation of Christ's redemptive suffering by each member of the apostolic company. The faith that was to unite those men to the Saviour needed to be sensitive to all the depths of moral meaning in his sacrifice. There is nothing artificial about forgiveness. It is not a legal fiction. When Christ died for men he had become so one with our ruined race that its death belonged to him; and when we accept his redemptive grace we must understand its moral meaning so deeply that we feel it in the very depths of our own natures. Saint Paul expresses this very eagerness in that noble third chapter of his Epistle to the Philippians where he says: "That I may know him and the

power of his resurrection and the fellowship of his suffering, being made conformable unto his death." But even morally sensitive redemptive faith was not enough. Beyond faith there had to be consecration. Christian experience never stops long with mere salvation. It inevitably moves on to service. There must be a devotion both Godward and manward; and only as there is this devotion beyond faith can there be the fullness and abiding power of Pentecost. It was so when the Spirit was first given. The apostolic group were not only united to the risen Jesus by morally sensitive redemptive faith; but they were committed to the sharing of his redemptive toil. They were waiting in Jerusalem for their empowering, despising personal danger, that they might give themselves utterly to the ministry Christ had entrusted to them. And this consecration was the second of the two personal values which conditioned the gift of the Spirit at Pentecost.

The fourth condition lying in the background of the gift of the Holy Spirit at Pentecost was social. The Spirit was not poured out upon independent human individuals but upon a united group. The Christian Church began as a solidarity; and it remains a solidarity forever. The apostolic group that waited in the upper room was not so many separate individuals. They were related men and women; and their relationship was as characteristic of them as was their faith or devotion. A tree is not just so many branches and roots and trunks. It is rather these in certain definite relations with each other. Such also was the apostolic company upon which the Holy Spirit was poured out.

These four items are the orderly, the law-abiding conditions of Pentecost; and they are as constant and binding as the physical laws of the universe. Only when these conditions had been met could there have been an outpouring of the Spirit. God will not, morally he cannot give himself to sinful men except in just such an ethical emphasis; against just such an ethical background. The ultimate law of being is moral, not natural; but it is law nevertheless. God is never arbitrary. Even his miracles are morally conditioned, and so become orderly. The gift of the Spirit at Pentecost was the same—it was an orderly gift. It was an act of God's creative will as free, as transcendent as that which at the beginning said, "Let there be"; but yet it was as orderly as the majestic movements of the stars. Pentecost was God's supernatural giving of the Spirit to men; but it had its law-abiding background, and only as the conditions of that background were fulfilled was the Spirit given; and only upon the fulfillment of those conditions could He have been given, or can He ever be given.

As we have presented these truths, in hasty sketch, they stand only

as dogmatic assertions. I am anxious to make them also throbbing Biblical truths; and so we turn now to the Scriptures to study the background of Pentecost as it is there revealed.

In John 7. 39 the apostle is speaking of Jesus' promise of the Spirit and says: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified." In John 12. 23-33 Jesus speaks of his going to the Cross as an experience of being glorified. This was in connection with the request of certain Greeks to see him. Again, when Judas had gone out to betray him, Jesus said, "Now is the Son of man glorified, and God is glorified in him" (John 13. 31). Once more in John 17. 1, the great passion prayer, Jesus says, "Father, the hour is come; glorify thou thy Son, that thy Son also may glorify thee." Evidently the Cross and Resurrection of Jesus stand together in Scripture as the glorification of Messiah, and this glorification had to be completed before the Spirit could be given. What does this mean?

Let us say it again. The God of Christian faith is holy. He is the Holy Tri-unity. His life is a law-full life. The creation in which he expresses himself is a law-full creation; and this is not only true of the physical order of the stars, but it is more especially true of the spiritual and ethical relations of men. There is a law of man's relation to man. There is a law of man's relation to God. Sin has violated both; and this violation of his life is the opposite of what the New Testament means by glorifying him. Sin thus produces a personal and moral situation for God. He meets this by glorifying himself; that is, by expressing all that he feels when his holiness comes in contact with sin. The historic glorification of God in human history begins with his self-revelations through the prophets, but is brought to its crowning in the redemptive incarnation, death, and resurrection of his eternal Son.

Before God could become one with sinful men it is evident that this answer to our sin, this historic resolution of our sin history must be complete. History does not fall away for God, as it does for us in this limited world. We forget. God does not forget. Since then all man's sin is forever present to God, it is evident that the record must be dealt with; the history must be resolved, harmonized; the wound must be healed. God must deal with it morally. If God should forgive sin without dealing with it morally he would do violence to his own holiness. We say it again: before God could become a social unity with sinful man and his awful record of sin and disunity, he must deal morally with our awful record of strife and disunity. He must utter his glory over against our sin. He must judge it; and he must so speak his judgment as to make

manifest at once both his utter repudiation of sin and the full glory of his own eternal holiness. This is his redemptive program in Jesus, Messiah, his Son.

We can see it: The divine judgment upon sin is death. Death is, in fact, the outward reality of sin. Sin is individualism; the assertion of self; the refusal of the divine racial plan; the refusal of human solidarity in holiness, which is the image of the tri-unity of God. Death makes this individualism effective. In death, each man loses the human race; is cut off from it; is stood away from it, is made as solitary as the individualism of his own sinful purpose. When Christ took human death up into his divine life, he lifted God's judgment upon sin up into the infinite. He placed upon it a supreme emphasis. He gave more effective expression to God's moral judgment than could have come to it in any other conceivable way. When Jesus, the Son of God, died for man's sin and rose again, he proclaimed for all intelligences, God, angels, men, the inviolable sanctity of God's moral law; and yet, at the same time, he made manifest also the measurelessness of the divine Holy love. The Cross revealed God's total character; it uttered him; and because it uttered him it glorified him. When God is glorified, when his holiness is stood in the stream of human history over against the record of man's sin in the stream of history, then the Holy God can be satisfied to be one with man; he can be satisfied to lift man up into unity with his own life: but until this moral and redemptive self-expression is complete God cannot accept man, he cannot be one with him. This is why the Spirit was not given until after Jesus had suffered and been glorified; and this is why there is such a marked difference between the experience of the Spirit in the Old Testament and in the New.

Perhaps we should pause here for a moment to point out just what this difference is. We can get at it most quickly by quoting Jesus' great statement made concerning John the Baptist. He said: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11. 11). Evidently Jesus rates John as equal in Spirit endowment to the Old Testament best, and yet as less than the New Testament least. This is indeed a wide distinction; what does it denote? Answer: The difference between the work of the Spirit in revealing God's specific will to a prophet and his work as illuminating and exalting the whole inner life of a man. God spoke to Jeremiah. The prophet knew God's voice. He was certain that he had touched the Infinite; but he was not lifted up by the certainty. John and Paul were. In the Old Testament God spoke to men. They knew his loving-kindness and mercy;

nevertheless, he was always remote to them. Their thought of him was full of majesty, yet also of fear. In the New Testament, on the contrary, he is revealed as an inward intimacy, the Comforter, our Helper. We are consciously one with him; and that oneness exalts and transfigures our lives.

We pass now from the historical conditioning of the outpouring of the Spirit, which is, indeed, personal and moral from God's point of view, to those which we have called personal, because they concern man's own individual and personal bearing. Before the disciples could receive the Spirit there had to be in their lives a complete surrender to the whole moral significance of Jesus' Cross and Resurrection, and there had to be a full-hearted consecration to their apostleship: as witnesses of these sublime events.

Before Jesus revealed the redemptive significance of his death he waited for the Twelve to discover the mystery of his divine-human person. During the early days of his public ministry there were but a few veiled references to his Cross which no one understood until afterward. Such, for example, were the prophetic words, "Destroy this temple, and in three days I will build it up again" (John 2. 19); the noble statement in his discourse with Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3. 14); and also his announcement of the taking away of the bridegroom (Mark 2. 19). These prophecies were wholly unclear to those who heard them. They were veiled foreannouncements that are valuable to us as showing he visioned his cross from the beginning; but they were not understood, and were not intended to be understood when he made them.

Not until the Twelve had discovered him as more than Messiah, as indeed the Son of the very Living God, did Jesus begin to teach them explicitly of his redemptive ministry. The circumstances of this discovery are clearly recorded in the Gospels. Jesus had taken the Twelve to the east side of Galilee just after they had returned from their first independent missionary tour, shocked with the news of the martyrdom of John the Baptist. A vast multitude followed them. There were more than five thousand men, besides women and children. Jesus fed these people with five small biscuits and two fishes. Afterward he sent his disciples and the multitude away, while he himself turned back into the wilderness to linger alone in prayer. At the third watch of the night he moved westward to join his disciples. They were in mid-sea, struggling with their oars against a buffeting wind. He approached them, walking on the water. Seeing him, they are at first affrighted, and then they

know him. When he has come up into the boat, they say to him, "Surely thou art the Son of God."

Immediately upon this discovery Jesus forces a crisis. He preaches in the Capernaum synagogue that great message recorded in the sixth chapter of John in which he presented himself to men as the bread of life, the true manna come down from heaven. The multitude of his followers are bewildered. They are not able to accept this spiritual truth. They leave him and walk no more with him; but the Twelve, though almost equally bewildered, maintain their allegiance, affirming, "Thou hast the words of eternal life, and we believe and know that thou art the holy One of God" (John 6. 68, 69). After this crisis Jesus leaves his home territory and goes into the coasts of Tyre and Sidon, where he is not known. He wants to be alone with the Twelve, the inner group which has glimpsed the mystery of his deity. He doubtless spends these retired days communing with them intimately. He helps them to grasp more firmly his majesty as they had glimpsed it that night on the sea. He helps their first faith into firmer, clearer conviction. The Gospels have preserved scarcely anything about this period of retirement. There is the one incident, his healing of the Syrophenician woman's daughter, and the statement that he sought to avoid miracles, desiring to remain hid. But with the early fall the period of retirement is over; Jesus returns to Galilee; and almost the first record we have is his question to the Twelve: "Whom say ye that I, the Son of man, am?" He is asking for their conclusion after the weeks of meditation. Who is he? Peter answers, expressing now as his deliberate judgment the same opinion which he had expressed before in a moment of exalted excitement. He says, "Thou art Messiah, the Son of the living God." Jesus is overjoyed. He expresses himself in words of deep gladness. "Blessed art thou, Simon, son of Jonah; flesh and blood hath not revealed this unto thee, but my Father which is in heaven." And then he goes on to affirm that the discovery and confession of this truth is the rock upon which his Kingdom will be built. Immediately afterward Jesus begins his constant emphasis upon his purpose to die redemptively at Jerusalem. Eight days later, his divine glory is made manifest in the tremendous spectacle of the Transfiguration; and in the midst of that vision, Moses and Elias talk with him of his death which he was to accomplish at Jerusalem. Then again he converses of his cross, and from that time forward his emphasis is incessant. When at last he stands at the very threshold of his passion, he institutes the sacrament of the New Covenant, saying, "Drink ye all of it; for this is my blood of the new covenant which is shed for you and for many unto the forgiveness of sin." After his resurrection he renews

this emphasis, pointing out that these experiences were the will of God for him; that they were ordained in the eternal councils; revealed in the prophetic Scriptures; and that it was to testify concerning these very things that he was commissioning them as apostles and witnesses.

Whatever may have been true of other groups, either in the first century or since, it can never be doubted that the apostolic company fully comprehended and felt the tremendous moral significance of the cross of Jesus; and that their whole approach both to life and the future was by a faith in Jesus Christ that profoundly appreciated his tremendous sacrifice. For them it was not a record remote in history; but a vivid, awful experience. They had seen him crucified. They had heard him say, "My blood of the new covenant which is shed for you and for many unto the remission of sin"; and when afterward they came to experience the glory of his triumph over death they must inevitably have remembered the tragedy of his cross, and the sacrificial emphasis which he gave to it. There can be no doubt that as they sat there in the upper room, between Ascension and Pentecost, the mind of every one of them was full of a deep realization of the eternal deity of Jesus of Nazareth and of the fact that he had suffered death upon the cross in order that they and all men might be forgiven. Seeing him thus as God and Redeemer, his risen triumphant life would inevitably be also the object of their hope and confidence. He had triumphed over death. He was risen. He was glorified. He was invisible and yet forever manifest. Such a loving, such a sacrificial, such a triumphant personality must inevitably have been the center and hope of their lives. They had lived through the experiences of Good Friday and Easter, and could never get away from them.

Let me repeat, again and again, during the contacts of those resurrection days, Jesus pressed upon them the redemptive significance of his death and resurrection. He showed them these events foreannounced in the Old Testament Scriptures. He commissioned them to be his witnesses concerning them, and to preach the forgiveness of sins in this emphasis. He claimed for himself unlimited authority and promised to be supernaturally present with them during all their years of toil. One cannot face these records without realizing that for Peter and James and John, the supreme value must inevitably have been Jesus himself and not his teaching. It was his person, his cross, and his resurrection. However they may have formulated their faith, there can be no doubt as to its practical content. For them, Jesus was both God and Saviour, and in his name, and through his cross and resurrection, both they themselves and all mankind had a sufficient redemption. Fitting indeed were the words of Peter spoken before the chief priests: "There is none other name

under heaven given among men, whereby we must be saved" (Acts 4. 12). But the disciples were not only saved men so identified with Christ, so that their forgiveness, and all their hope for time and eternity was by relationship to him, but they were also devoted men consecrated to be the witnesses of his gospel. The very fact that they were remaining in Jerusalem, where enmity to their Master had brought him to a shameful death, and that they were remaining there for the express purpose of testifying concerning his Messiahship, his cross, and his resurrection proves their consecration. Without regard for cost, even foreseeing suffering and death, they were remaining in Jerusalem, waiting for the endowment that was to empower them for this work. They were both entrusted to Christ for life and committed to Christ for labor. He was their forgiveness, their glory, their wisdom, their all in all. It was upon sincere men, who had come to such an attitude of faith and devotion, that the Holy Spirit was outpoured.

There is one more circumstance in the background of the New Testament experience of Pentecost. It is the fact that the apostles were a society. They were a considerable human group. There is disclosed in the New Testament the fact that there is a social as well as an individual condition to the gifts of the Spirit. This truth is vital, though it has been seriously neglected in much Christian thinking. It is precious true that God knows us as individuals, that we are personalities to him. He knows even the hairs of our heads; and yet God does not think of us and bless us just as individuals. Rather we are for him always individuals bound into the unity of the human race. I do not believe God ever thinks of or appreciates any man as an unrelated individual. One human life, unrelated, would be as meaningless as one lost leaf of a maple tree. The maple leaf has its meaning only in relation to the whole tree; and the human individual has his only in relation to the social solidarity of the human race. There are expressions of this emphasis in the New Testament. Thus Jesus says: "Where two or three are gathered together in my name there am I in the midst," and again, "If two of you shall agree as concerning anything, I will do it unto you." The idea of intercessory prayer presupposes that God will do more for a man when he stands in relation to the Christian solidarity than he will as one standing alone. We may not be able to think the value through, and bound it upon all sides; but intercession is certainly both enjoined and practised by the New Testament writers; and it does indisputably involve the idea that God gives a recognition to social unities that he does not give to unrelated individuals. Indeed, there is an effectiveness of social unities that is inherent. It is the law of man's life that each one should feel the

persuasiveness of the other's bearing. We are free, sovereign, individual; and yet we are individuals who belong to a social solidarity, and who can come to our spiritual best only in relation to a social solidarity. This social value was in recognition at Pentecost, and it has been in recognition in every great experience of spiritual quickening since. Peter and John did not wait alone for Pentecost, each in his separate room. They waited together. There were a hundred and twenty waiting together, each inflaming the other by his faith and zeal. They were unitedly waiting for the fulfillment of Jesus' promise of the Comforter, and that united waiting was a condition to the fulfillment of their hope. Again and again in the book of Acts this note of unity comes to expression. "These all continued with one accord in prayer and supplication," says Saint Luke in the first chapter, where he describes the immediate preparation for Pentecost. Again, in the last verses of the second chapter we have this same idea more in detail: "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers . . . and the Lord was adding unto the church daily such as should be saved." In the fourth chapter, after the addition of the second large group to the membership of the infant church, this same emphasis is repeated: "And the multitude of them that believed were of one heart and one soul." It is perfectly clear that Pentecost is a community experience and a community privilege. It is the outpouring of the Spirit upon a community of men who have a certain definite moral and personal bearing toward Jesus, his cross and his resurrection; and that personal bearing, and that community unity are both of them necessary to the experience. These truths are all clearly indicated in the New Testament record. They conditioned the promise of the Spirit then, and they condition it still to-day.

We turn now from this study of the law of the Spirit's outpouring to the outpouring itself. Just what was it that Jesus promised to his followers? And what was it that afterward took place as they waited there in the upper room? There is perfect agreement between the promise, made in advance, and the after fulfillment as it was realized on the day of Pentecost. Jesus promised them an inner revelation of himself that would make them certain of his unity with God and of their unity with him. "At that day ye shall know that I am in the Father, and ye in me, and I in you." This was his inner mystic coming to them that could not be fulfilled until his sense manifestation was ended. It was in order that this inner revelation might be given that it was expedient for him to go away. The gift of the Spirit then accomplishes the inner manifestation of Jesus. It makes the full rich value of the Christ of history an

intimate consciousness, a vital reality, to be as intimate and constant an experience as one's own self-consciousness. It is an experience that lifts us out of doubt into certainty; out of perishing time into triumphant eternity.

Such is the promise of the Spirit wherever we touch it. The Spirit is the Spirit of Truth (the Spirit who makes God's eternal truth instinct within us); and in his coming believers are comforted because Christ comes to them (John 14. 17, 18). The Father sends him in the name of the Son (in contact with the Son's historic manifestation), and he teaches men all things and brings back to their memories all that the Son had revealed (John 14. 26). He witnesses the Son, but his witness is paralleled and supported by the witness of men who were with him during the Incarnation (John 15. 26, 27). He convicts the world of sin, righteousness, and judgment; and this work stands in constant relation to the Son (John 16. 8-11). He guides men in all the truth as the Son has manifested it, not speaking of himself but ever expressing the unity of the truth of God, and glorifying the Son of God in his historic manifestation (John 16. 13-15).

These are the promises. There is no promise that the Spirit will do anything for men except in relation to the historic divine self-disclosure in the Son. An intellectual contact with the historic fact of Christ in his life and death and resurrection perpetually grounds and conditions every rich Spirit illumination. The Spirit never works fully and richly in an intellectual vacuum no matter how morally quick it may be. Intellectual contact with the historic values achieved in Christ and witnessed in the church is constantly primary. Before the Spirit was given Christ lived and died and rose again; and before the Spirit is given in any human life there must be an effective contact with those historic events. There is a double witness all down the ages: the witness of the Spirit and the witness of men; and the burden of both is forever Jesus the Son incarnate, crucified and risen again.

Such is the promise; and when we come to Pentecost the values are everywhere the same. Apostolic preaching immediately after the Spirit came upon them took the form of a flaming announcement of Jesus as Messiah, crucified for sin, raised from the dead by the power of God, and exalted at his right hand. The apostles pressed upon men the forgiveness of sin in his name. They offered to them the promise of the Holy Spirit through him. Peter's sermon on the Day of Pentecost was as Christ-centered as was the promise given by Jesus to the Twelve. Nor was there any later departure from this emphasis. The book of Acts records again and again the same. Peter's sermon on the occasion of the

healing of the lame man at the Beautiful Gate is as much occupied with Christ as was his sermon of Pentecost. When the apostles are taken before the Sanhedrin they are forbidden to preach in this name, which shows that such preaching had been their practice. It was not the ethics of Jesus that antagonized the rulers, it was the emphasis on his person. The apostolic reply shows how fully they recognized the fact that it was his person with which their witness was concerned. They said, "We cannot but speak the things which we have seen and heard." When they returned to their own company they asked for power to continue their witness; and the record goes on to notice: "And with great power gave the apostles witness to the resurrection of the Lord Jesus." This continued preaching brings them again before the Sanhedrin. The second rebuke of the rulers is the same. They say: "Did we not strictly command you that ye should not teach in this name?" and the reply of the apostles is the same. They renew their witness to Jesus' resurrection; "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him" (Acts 5. 29-32). After their answer they are beaten; and after they are beaten they depart from the Sanhedrin "rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house they ceased not to teach and to preach Jesus Messiah" (Acts 5. 41, 42).

There is one record in the Acts that is different from this, where the difference is pointed out, and where its insufficiency is noted. It occurred at Ephesus during Saint Paul's third missionary journey. Apollos came to Ephesus and preached the message of John the Baptist, and baptized men; but they did not receive the enduement of the Spirit. Later Saint Paul came to Ephesus and inquired if these men had received the Spirit. They replied, "We have not so much as heard whether there be any Holy Ghost." Saint Paul then rebaptized them in the name of Jesus, and, placing his hands upon them, the Spirit is given and they spake with tongues and prophesied (Acts 18. 24 to 19. 7). What is this? Either it is sacramentalism, or it is an illustration of the fact that an effective contact with the whole sublime fact of Christ does condition the reception of the Spirit. John's message was morally quick; but it was redemptively defective, lacking those sublime values which are ours in the life, death, and resurrection of Jesus; and the Spirit could do no full illuminating work in such a contact. The Spirit's full work is always in conjunction with the fact of Christ. If we refuse this conclusion we discredit Scrip-

ture and make it teach magic. The Spirit's coming would be conditioned by rites and ceremonies on such an interpretation. He was not given when Apollos baptized omitting the name of Jesus; but he was given when Paul spoke the correct name. It is absurd. Saint Luke taught nothing of the kind. The failure of Apollos' teaching and baptism is that he was defective in his grasp of the significance of Jesus, his cross and his resurrection. Apollos preached the ethics of the Old Testament, not the sublime redemption of the New; and the Spirit could not fully bless his work because it was less than fully Christian in its truth.

Such, then, is the law and such the power of the Spirit's coming; and now it is the nineteen hundredth anniversary of his advent. But this circumstance of human chronology means little to God. What is meaningful to God is the fact of Christ out there in the stream of human history resolving its record of sin and guilt and leading man's way out into infinite glory. We must make contact with Christ by every natural power of our beings; we must commit ourselves to him by faith; we must identify ourselves with him in our hopes, our purposes, our prides, our passions, our devotions, and then the Holy Spirit will reveal him. He will become an inner certainty in our consciousness; and this is the promise which Jesus gave: "In that day ye shall know this: I in my Father, ye in me, and I in you."

We have a concluding paragraph. It is the question, Are we meeting the conditions that will make Pentecost mighty in our own hearts and lives? Does the church in our day have a firm conviction as to the deity of Jesus, as to his redeeming death and resurrection triumph? Do we see his death as the judgment of our guilt and his resurrection as the promise of our transcendence? Paul said a Christian is one who is crucified and risen with Christ. Peter saw himself redeemed from sin by Jesus' precious blood and begotten unto new life by his resurrection. Are these experiences ours? Do we feel with the old Roman devotion—"The Stations of the Cross"—that it was our sins, and not the Roman nails, that held Jesus to the tree? Did we sing with conviction last Easter that sublime affirmation "Made like him, like him we rise, Ours the Cross, the Grave, the Skies"? Are we completely entrusted to Jesus Christ in this sublime emphasis? Is our attitude socially as well as individually effective? These are the pressing questions of Pentecostal season and except as the church faces them with heart-searching sincerity the observance of Pentecost will be degraded into a mere empty celebration.

The first Christian Pentecost was throbbing through and through with reality. The first disciples had lived in the midst of all those tremendous events. They had seen and handled incarnate deity. They had

gazed upon his awful cross with broken, bleeding hearts. They had touched him, alive from the dead. Their physical hands had touched the print of the nails in his palms and the wounds of the spear in his side. It was real! It was tremendous! God had come to earth for men, had died for them, had risen again; and in devotion to his sacrificial love they were ready to dare everything, sacrifice everything if only they might fulfill his utmost expectation toward them. It was to men who had experienced such things and who were motivated by such devotion that the Holy Spirit came with illuminating power. Can we meet such a test? It is a searching question, but it is idle to evade it. We can bluff ourselves. We can bluff each other; but no man can bluff God. The Holy Spirit is a real gift, and he is given only in the contact of real faith and devotion. It is a personal question. It is a social question. It is a question for the leaders of Methodism. Our answer will decide whether the fourth decade of the twentieth century will be an era of reformation or whether it will be filled only with the emptiness of movements that do not move, and programs that have no lasting fruitage. "In that day," said Jesus, "ye shall know." Has "that day" dawned for us?

COME, SPIRIT, ON THE STEPS OF GOLD

Come, Spirit, on the steps of gold
That end at Bethel's Stone;
Set bush aflame near Shepherd's fold
And make thy presence known.

Stern lightnings from the mount of fire
That flash above the tent,
Strike gently on the temple pyre,
At mercy seat be spent.

Safe Guide amid the hostile press,
Soft Voice at Jordan's stream;
Oh, minister in wilderness
And near the cross's beam!

Companion close, unseen or heard
Amid the crowd and din,
Defend us with thy shielding word
And still small voice within!

Strong Comrade, present in Christ's name
That his great will be done;
Touch race and tongue with common flame
That heaven and earth be one.

HARRY WEBB FARRINGTON.

New York City.

WASHINGTON AS BISHOP ASBURY SAW HIM

THE VIEW OF A CONTEMPORARY

FRANK GIBSON PORTER

Baltimore, Md.

WASHINGTON must be mud-stoned that the modern man may see him "real" and human. Some would have us see him through the eyes of contemporary political enemies, with the abuse and opinion of newspaper opponents as truth and fact, camouflaging the best side of his life. The history-sifted grain of his national service, with correspondence from his youth up and every scrap of his pen which touched every side of his activity, social and commercial, moral and religious, gives no gutter-stained hero, but a red-blooded man of his day with the clean dirt of the world, an aristocrat and yet the Father of his Country. The modern youth, widespread as the nation, whatever the disquiet of older men, see how Washington with daring imagination wrought "this stupendous fabric of freedom and enterprise on the broad basis of independence," and feel that liberty and equality are "brave spirit-stirring things."

Two contemporaries, both from overseas, were more deeply influenced by Washington than by any other person in America: Lafayette, the marquis of France, and Asbury, the peasant son of Great Britain. The soldier of twenty summers came into the great general's heart, which he sweetened all the days of his life; the young preacher had but two official interviews, one with Washington as general and the other as President, yet came to know him thoroughly through many hundreds of soldiers, some of whom became preachers, through public papers, history and biography, so that Asbury wrote, "I am disposed to lose sight of all but Washington, matchless man!"

I

To see Washington through the wide-awake eyes of this contemporary, we must first take a look at Francis Asbury himself. Born in old England in 1745, the son of a landscape gardener, he learned his trade in the Foxall foundry, became a preacher under Wesley, and at twenty-six volunteered for service in America, arriving in Philadelphia October 27, 1771. Washington, at this time thirty-nine years of age, had been appointed twenty years before to a post in the Virginia army, and served

in the campaigns against the French in the West. A year and three months after landing in America, before the alarm of war had struck Washington, the young Britisher sent word homeward to his parents (January 24, 1773), "I fear the storm is gathering, and the cloud will break on my dear countrymen." When the second Continental Congress was in session the third annual Conference of the few Methodist preachers met in Philadelphia May 17, 1775, Washington in the former and Asbury in the latter, both going forth to service and unknown fame, one northward as commander-in-chief of the American army, the other southward as one of the Lord's horsemen.

In the summer of that year a letter from his superior officer (Thomas Rankin), that the Wesleyan preachers were going back to England, brought from the Old Dominion Asbury's hot reply that "it would be an eternal dishonor to the Methodists that we should all leave three thousand souls, who desire to commit themselves to our care"—that he would not return. Try as he would the "mind" of the young preacher would not stay in its "proper province," and in the next two years fifty entries of the "troublesome times" appear in his Journal. John Fiske says that after the battle of Saratoga, October, 1777, there was small chance of the British being able to conquer the United States; but Asbury wrote his confidence in the Americans more than a year earlier, July 31, 1776: "It seems the Cherokee Indians have begun to break out, and the English ships have been coasting to and fro, watching for some advantages: but what can they expect to accomplish without an army of two or three hundred thousand men? And even then, there would be but little prospect of their success."

It was a time to try men's souls; Asbury was prudent and loved old England, but he had not a drop of Tory blood in his veins. He could not take the "preposterously rigid" test of Maryland, so he went into "retirement" in Delaware. Happily a letter that he had written to Rankin in 1777 had fallen into the hands of American officers and changed their feelings toward him, for the letter gave it as his opinion that the Americans would become a free and independent nation, that he was too much knit in affection to many of them to leave them, and that Methodist preachers had a great work to do under God in this country.

Governor Caesar Rodney, who had read Asbury's letter, met him in the home of Richard Bassett, future governor of Delaware, and that evening two kindred souls bound themselves together in mutual regard: Rodney, then in the clutch of cancer, soldier of fifty, signer of the Declaration of Independence and major general under Washington, with eight years of life to be nobly lived; and Asbury the itinerant of thirty-three,

who was to broadcast over the continent the seeds of liberty for thirty and eight years more—both bachelors by necessity. Doubtless he caught his love for Washington from Rodney's fire. His high spirit and broad view of freedom opened the way for many talks on the critical condition of the American cause, and he wrote in his *Journal*, April 24, 1780: "I became a citizen of Delaware and was regularly returned. I was at that time under recommendation of the governor of Delaware as taxable." In stress of spirit, "pent up in a corner," the force of leadership was working in him. We wonder not that Edward Everett Hale saw with admiration Asbury's growing soul beating against the bars, "cooped up in little Delaware," from which he went forth an American citizen, with Washington the hero of his life, to help lay the moral foundations of many of the great States of the West.

II.

Twice only did Asbury and Washington look into each other's eyes and grasp each other's hand in greeting. When the Methodist Church was organized at the Christmas Conference in 1784 and Asbury ordained the first American bishop, the new church adopted a glowing declaration, probably written by Asbury, that slavery was "contrary to the golden law of God, and the inalienable rights of mankind, as well as every principle of the Revolution." This brought General Washington to mind, and Asbury and Coke were instructed to call on him and enlist his help against slavery. In May, 1785, General Roberdeau arranged an interview at Mount Vernon. Coke lets us see the real Washington:

"He received us very politely, and was very open to access. He is quite the plain country gentleman. After dinner we desired a private interview, and opened to him the grand business on which we came, presenting to him our petition for the emancipation of negroes, and entreating his signature, if the eminence of his station did not render it inexpedient for him to sign any petition. He informed us that he was of our sentiments, and had signified his thoughts on the subject to most of the great men of the State; that he did not see it proper to sign the petition, but if the Assembly took it into consideration, would signify his sentiments to the Assembly by a letter. He asked us to spend the evening and lodge at his house, but our engagement at Annapolis the following day would not admit of it."

Four years later these two bishops were again to greet Washington, this time when he had become President of the United States. He had been inaugurated in New York city April 30, 1789, without army, navy, or funds, by a hesitant country. On his way to the New York Conference Bishop Asbury's mind was stirred by the setting up of the new government, and on the second day of the Conference, May 29 (one month

after the inauguration), in the old John Street Church, Bishop Coke presiding, Asbury offered a resolution:

"Whether it would not be proper for them, as a church, to present a congratulatory address to General Washington, who had lately been inaugurated President of the United States, in which should be embodied their approbation of the Constitution, and a profession of their allegiance to the Government."

The resolution was unanimously adopted and Thomas Morrell, a soldier-preacher who had Washington's friendship through life, and John Dickins arranged for the interview June 2, between the President and the two bishops as representatives of the Methodist Church. Asbury, the American, with great self-possession read his address, and Washington with much animation read his reply, and the addresses were exchanged. On June 6 the address and reply were printed in the *Gazette* of the United States, and later the example of the Methodists was followed by other denominations. This address lets us see Asbury's admiration for both the President and the Constitution. As over against some of the modern disparagers is the judgment of that strictest company of preachers, in part as follows:

"We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious Revolution, as we believe ought to be reposed in man. We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe, which you have repeatedly expressed, acknowledging him the source of every blessing, and particularly of the most excellent Constitution of these states, which is at present the admiration of the world, and may in future become the great exemplar for imitation; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of his Holy Spirit, that he may enable you to fill up your important station to his glory, the good of his church, the happiness and prosperity of the United States, and the welfare of mankind."

Washington, in reply and at equal length, returns thanks for the "demonstration of affection and the expressions of joy" offered on his appointment, and hopes "by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me." He trusts "that the people of every denomination will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion," and ends the reply declaring, "I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for

me, and that I likewise implore the divine benediction on yourselves and your religious community."

The Baltimore Conference celebrated the one hundredth anniversary of the death of Bishop Asbury, March 31, 1916, in Foundry Church, Washington, Bishop Earl Cranston opening the service by reading Asbury's address, and President Woodrow Wilson read Washington's reply, after which President Wilson made an address on Francis Asbury.

III

It is easy for us who have climbed the hill of victory and looked back over the landscape to see things clearly and in proper relation. Few men saw far ahead in the Revolutionary times, but speaking of Asbury, Dr. James R. Joy declares, "Here was a man so large of vision that the smoke of battle did not obscure it." This young preacher, casting his lot with the Americans in the desperate days when the war was in the balance, saw the probable issues of victory, and made the news of the treaty (1783) an opportunity to set forth the blessing of such a time. The high moment when he knit his heart to that of the great general was when Washington (April 18, 1783), issuing from the headquarters at Newburgh on the Hudson the order to the American armies upon the cessation of hostilities, spoke of "this glorious revolution," and broke his usual calm with exulting faith and daring imagination:

"Happy, thrice happy, shall they be pronounced hereafter, who have contributed anything, who have performed the meanest office in erecting this stupendous fabric of freedom and enterprise on the broad basis of independence, who have assisted in protecting the rights of human nature, and establishing an asylum for the poor and oppressed of all nations and religions."

Divine providence, in a quiet way by times and conditions, wiped foreign influences from the mind of the brave bishop, and we catch his eye on the one he delighted to call "General," through the brief jottings in his Journal. In the deep South in 1794, completing the volumes of Gordon's American Revolution, he wrote:

"Here we view the suffering straits of the American army; and, what is greatly interesting, General Washington's taking his farewell of his officers—what an affecting scene! I could not but feel through the whole description. What, then, was the sight! O how minds are made great with affliction and suffering!" Earlier he writes that "there is a great stir among the people concerning the western insurrection; the people have risen up against the government on account of the excise law relative to the distillation of spirits, and the militia are called out."

The chief importance of the "Whisky Insurrection" was that the government successfully asserted its authority, with Washington march-

ing into Pennsylvania in command of the army. Bishop Asbury must have read with satisfaction the President's letter to Thornton Fleming, Valentine Cook, and William M'Lenahan, Methodist preachers in the midst of the agitation, thanking them for "using their influence, in their several spheres, to inculcate the necessity of a peaceable compliance with the law." "Your conduct on this occasion, gentlemen," he adds, "is that of good citizens and certainly meritorious."

During his administration Washington was distressed beyond measure by the way in which he was assailed by partisan newspapers, in terms, he thought, that "could scarcely be applied to a Nero, or a notorious defaulter." There were soldiers during the war who carried on their intrigues in the face of the enemy, and "patriots" who were missing in the hour of need—"chimney-corner heroes," to use Washington's term of contempt, which made a deep impression on Asbury. The Journal (January 11, 1796) says:

"In reading Mr. Winterbotham's Views of the United States of America, I compared the great talk about President Washington formerly with what some say and write now: according to some he then did nothing wrong; it is now said that he was always partial to aristocrats and continental officers. As to the latter, I ask, Who bought the liberty of the States? the continental officers—and surely they should reap a little of the sweets of rest and peace; these were no chimney-corner Whigs. But favors to many of the officers now would come too late—a great number are gone to eternity, their constitutions being broken with hard fare and labor during the war. *As to myself, the longer I live, and the more I investigate, the more I applaud the uniform conduct of President Washington in all the important stations which he has filled.*" (Italics mine.)

However, his admiration for Washington brought no unkind word against Jefferson, and one may be sure he did not join those who branded the great statesman as atheist or infidel; indeed, had these two known each other they would have found common ground in the abolition of slavery, in universal education and district schools, in agriculture, and as observers and lovers of nature. Asbury wrote concerning Ira Ellis, one of his preachers: "I have often thought that had fortune given him the same advantages of education, he would have displayed abilities not inferior to a Jefferson or a Madison." The journeys through Virginia of this Man on Horseback often took him in sight of the statesman's home, and several times he writes of "fair Monticello." How eagerly, if hastily, he read the chief parts of Jefferson's Notes on Virginia!

IV

Washington stood to Bishop Asbury as the representative of the highest in statesmanship and unselfish patriotism. There was reason for

his admiration and well-balanced judgment. In fact he had opportunity to know the sentiment of the whole country concerning the worth and ability of the great general, swinging the circuit of the continent for more than the third of a century, living in the cabins of the poor in the Carolinas, in Georgia, Tennessee, and Kentucky, and finding a welcome in the mansions of the wealthy and devout higher classes North and South. He made his home with more officers of the American army than did any other public man. The training in the army had much to do with the fine discipline of the early preachers: men like McKendree, adjutant at Yorktown, afterward bishop; Benjamin Bidlock, with the American forces at Boston when Washington took charge, and at Yorktown when Cornwallis surrendered; and Isaac Smith, one of the band that crossed the Delaware at night, and imperiled his life in five of the principal battles.

There was Governor Van Cortlandt of New York, whose heart was as large as his mansion, keeping open house for Washington, Lafayette, and Franklin, while his welcome and annual visitor was Bishop Asbury. His chief resting place in lower Virginia was the home of General Russell, whose wife, the sister of Patrick Henry and relative of James Madison, delighted to wear a broad-brimmed and low-crowned hat the Bishop had given her. One more home may be mentioned. The Livingstons of Rhinebeck on the Hudson were blessed with brilliant daughters and brave sons, and the hearthstone lighted by the fires of the American spirit drew the leaders of the new republic, particularly Washington, and for a generation there was the "Bishop's room," where Asbury breathed the free air that broadened and mellowed his Americanism. Catherine Livingston, a lady of rare accomplishments, a correspondent of Lady Washington, was the first of her family to cast her lot with the Methodists, marrying the itinerant Freeborn Garrettson, while her joyous and radiant life won many to the new faith, among whom were her youngest brother Edward, first chancellor of New York 1777 to 1801, and Minister to France; and her oldest brother Robert, one of the committee that drafted the Declaration of Independence, and who April 30, 1789, administered the oath of office to the first President and, stepping forward on the balcony, shouted to the expectant multitude, "Long live George Washington, President of the United States!"

V

It is interesting to note the purpose of these two men, as well as their military cast of mind, for these explain largely the attraction of the churchman to the statesman. The growing up, as well as the ideals,

is worth recalling: one of aristocratic training, the other of peasant parentage; neither collegè trained; both believers in providential guidance, with genius for government, and ambitious to serve their generation. Both were out-of-doors men. From his youth Washington had dreams of the opening up of America, and did his part to make the dreams come true. In Asbury was the blending of marvelous activity and dreaming, that restlessness that marked him as "gazing all around," planning large things and watching the goings of the immigrants. To Chevalier de Chastellux in 1783 Washington wrote, "I shall not rest contented till I have explored the Western country, and traversed those lines which have given bounds to a new empire"; and Asbury, "soaring" over mountains, wrote to his parents, "I am called in a peculiar manner to help in the planting of the gospel westward."

Dr. A. B. Hulbert lets us see that George Washington had "caught the vision of a republic stretching toward the setting sun, bound and unified by paths of inland commerce"; and S. C. Williams, in the *History of the Lost State of Franklin*, declares that Bishop Asbury "conceived that a second great epoch in American history would be the conquest of the wilderness beyond the Alleghanies and sensed the importance of tincturing that with religious idealism; and he urged young men to accept appointments on the frontier." The man of business was planning for inland commerce, and the preacher for Christian idealism.

These two men saw but one country, and to them everywhere was the "aroma of nationality." They had none of the narrowness and jealousy of the East at the growth of the West, Washington declaring his purpose "to strengthen the spirit of union by cementing the eastern and western regions together," and the spirit of Asbury glowing to "civilize, moralize, and spiritualize" all peoples by the gospel. This new American, this man of active and determined step, neat and clean in person, attractive in appearance, gifted in conversation, having the art of making friends and keeping them, won a hearing for the best things. Like Washington, he had no "small-town mind," for he thought in terms of the continent and was part of the whole land.

Whether Asbury consciously compared himself with Washington we may not know; but the study of the character and work of the matchless leader seemed to set the pace for the tireless ambassador of Christ. "The General" clearly had influence upon the spiritual statesmanship of "the Bishop." Edward Everett Hale was thrilled by the heroic doings of the Lord's horseman, and gave a graphic picture of his leadership, insisting, "He must be the general of an army composed, to a great extent, of raw recruits, who needed his continual oversight." The Bishop in later

life wrote: "All things must be arranged, temporally and spiritually, like a well-disciplined army." As a general he called his preachers from the far West, with their knowledge of the people and their condition, and regularly sent strong young men from the East and South to the frontiers, from Ohio to the Mississippi, where small societies were far-scattered lights in the wilderness, making a tour of the whole country himself practically every year for the third of a century. As an administrator he dealt with men as others do with problems. The moving of preachers was not as pieces on a chessboard, for his appointments were of living persons of heart and soul, with hopes and ambitions, men having claims as well as churches. Of him it was true, as Paley said of Saint Paul, "the coolness of his head kept pace with the warmth of his heart."

"Sentimental forces," Sir James Bryce insists, had much to do with the growing strength of the national government, and we can see these forces at work through the unforgetting bishop, who with warm heart spoke of Washington in every State, publicly and in the quiet of the home. No voice indeed carrying liberty, truth, and brotherhood reached so many people throughout the land as that of Asbury, his soul flaming as he wrote even overseas to his friend Shadford, who toiled with him here at the opening of the war: "O America, America! it will certainly be the glory of the world for religion." This is the man who searched out the complete life of the great general and first President, with no dimming of the picture.

We have left to the close Asbury's words on the passing of the superb leader, words written in the hurry of the Conference in the far Southland—words of brooding sorrow, chimes mingling with the tolling, confident notes of faith and martial music, the new American saluting the Father of his country. The Journal, January 4, 1800, Charleston, S. C.:

"Slow moved the Northern post on the eve of New Year's Day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799.

"Washington, the calm, intrepid chief, the disinterested friend, first father, and temporal saviour of his country under Divine protection and direction. A universal cloud sat upon the faces of the citizens of Charleston; the pulpits clothed in black—the bells muffled—the paraded soldiery—a public oration decreed to be delivered on Friday, 14th of this month—a marble statue to be placed in some proper situation. These were the expressions of sorrow, and these the marks of respect paid by his feeling fellow-citizens to the memory of this great man. I am disposed to lose sight of all but Washington, matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer: we believe he died, not fearing death. In his will he ordered the manumission of his slaves—a true son of liberty in all points."

A SOURCE BOOK OF EARLY METHODIST HISTORY

WILLIAM K. ANDERSON

Johnstown, Pa.

SOMETIMES we wonder what has become of the old-fashioned "connectionalist" layman, familiar with church history, acquainted with bishops and other dignitaries and interested in general church activities. There still remains a modicum of such, and at least one of them happens to be a member of my church. Perhaps it would be more appropriate for me to say that I am pastor of *his*, for he has put many years of valiant service into its work, thereby earning some right to a recognized possession.

Some time ago the old gentleman, C. G. Masters by name, put into my hands one of his choicest treasures—a little volume, four by six inches, and containing 214 pages, which was published in 1795 and proved to be the

"Minutes
of the
Methodist Conferences
annually held in
AMERICA
From 1773 to 1794, inclusive."

He had discovered the book "kicking" around a deserted house out in the back-country, recognized its value, and appropriated it.

In the preface the publishers state,

"We are of the opinion that a book of this kind would be pleasing and entertaining . . . wherein may be seen the growth and spread of infant Methodism to the manhood of twenty-two or twenty-three years. . . . It contains in substance a brief history of the rise and progress of the travelling ministry and the success of their labors through the United States."

I have found it both "pleasing and entertaining," and literally a mine of information regarding the early church. I am informed by Dr. Halford E. Luccock, co-author of *The Story of Methodism*, that volumes such as this are to be found "only in libraries which have made a specialty of early Methodist records" and that "it is a book absolutely unknown to the public." There is so much in the book that is not only "pleasing and entertaining," but also inspiring, that it should no longer remain a secret.

In order to show the style in which all the Minutes appear, those of the first Conference, held in Philadelphia, in 1773, are given in full:

"Minutes of Some Conversations between the Preachers in connection with The Rev. Mr. John Wesley, Philadelphia, June, 1773.

The following queries were proposed to every preacher:

1. Ought not the authority of Mr. Wesley and that conference, to extend to the preachers and people in America, as well as in Great Britain and Ireland?

Ans. Yes.

2. Ought not the doctrine and discipline of the Methodists, as contained in the minutes, to be the sole rule of our conduct who labour, in the connection with Mr. Wesley, in America?

Ans. Yes.

3. If so, does it not follow, that if any preachers deviate from the minutes, we can have no fellowship with them till they change their conduct?

Ans. Yes.

The following rules were agreed to by all the preachers present:

1. Every preacher who acts in connection with Mr. Wesley and the brethren who labour in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper.
2. All the people among whom we labour to be earnestly exhorted to attend the church, and to receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute.
3. No person or persons to be admitted to our love-feasts oftener than twice or thrice, unless they become members; and none to be admitted to the society meetings more than thrice.
4. None of the preachers in America to reprint any of Mr. Wesley's books, without his authority (when it can be got) and the consent of their brethren.
5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restriction.
6. Every preacher who acts as an assistant, to send an account of the work once in six months to the general assistant.

Quest. 1. How are the preachers stationed?

Ans. New-York, Thomas Rankin	} to change in 4 mons.
Philadelphia—George Shadford	
New-Jersey	} John King William Waters
Baltimore	
	} Francis Asbury Robert Strawbridge Abraham Whitworth Joseph Yerbery
Norfolk.....	
Petersburg.....	
	Richard Wright
	Robert Williams

Quest. 2. What number are there in the society?

Ans. New-York	180
Philadelphia	180
New-Jersey	200
Maryland	500
Virginia	100

1160."

Rule 1 above is startling, forbidding as it does the administration of the sacraments. The obvious reason is that as yet none of these preachers were ordained.

In 1774, after one year of growth, the church had 21 preachers instead of 10, 10 appointments instead of 6, and 2,073 members as against 1,160.

After ten years, in 1783, the figures are: 90 preachers, 39 appointments, 13,740 members. And with the completion of 21 years, in 1794, the preachers stand at 316 (111 elders, 84 deacons, 47 unordained in full connection, 73 on trial); appointments number 151; members are, Whites, 52,794; Blacks, 13,814—a total of 76,608, and an increase of 6,600 per cent in the twenty-one years.

The territory covered by the church had correspondingly increased from the few little stations on the eastern seacoast, out beyond the Alleghenies, and northward into Canada. The various stages by which this development took place are indicated by the following cullings from the lists of appointments, the year of emergence of each appointment being indicated: 1776, Carolina; 1778, Roan-Oak; 1783, Cumberland; 1784, Redstone (first appointment in the Pittsburgh Conference, which had 756 members in 1787 and only 147 in 1928); 1785, Georgia; 1786, Nova Scotia, with Freeborn Garrettson and James Cromwell as elders; 1787, Kentucky and Ohio, one elder with seven assistants being responsible for the charge—Redstone, Clarksburg and Ohio. Pittsburgh emerges in 1788, New Hampshire in 1794, and Vermont in the same year. One of the most attractive sounding appointments is Cowpasture, probably in Kentucky.

The practice of forming districts with elders in charge was adopted in 1785 and had a rapid development. In 1789 Freeborn Garrettson is elder of a district composed of New York, Long Island, New Rochelle, Dutchess, Columbia, Cambridge, Lake Champlaine, Caeman's Patent, Standford and Schenectada; and in 1790 Jesse Lee takes charge of Fairfield, New Haven, Hartford, and Boston, being himself stationed at Boston in addition, an unusual combination of responsibilities for an elder.

The present custom of placing the resident Bishop at Pittsburgh in charge of the Porto Rico Conference has a good precedent, for in 1791 Amos G. Thompson, elder, was given oversight of the following neat little parish, with eight assistants and one supernumerary as his aids: Clarksburg, Redstone, Ohio, Pittsburgh, West Indies. Darius Dunham also must have been a man of parts, for in 1794 he is assigned to all of Upper Canada, James Coleman being his helper in the "lower-circuit" and Elijah Woolfey in the "upper-circuit." Those were the days of the ITINERANT preacher.

Since these Minutes deal with the years covered by the War of the

Revolution, and in view of the very close connection between Methodism here and across the water, one might suppose items regarding the war would bulk large in the Minutes of those early years. The facts are quite to the contrary. The only direct reference indicating that there might have been a war going on at that time occurs in the Minutes of 1783, Quest. 14: "How many days of Thanksgiving shall we have for our public peace, temporal and spiritual prosperity, and for the glorious work of God?"

Between the lines one may find war-time references. For instance, in 1777, Quest. 7 reads: "As the present distress is such, are the preachers resolved to take no step to detach themselves from the work of God for the ensuing year?" Ans. "We purpose, by the grace of God, not to take any step that may separate us from the brethren, or from the blessed work in which we are engaged." Again, occasional references to "division," without doubt, had a war significance, as for instance, in 1779, when the question is asked, "Shall we guard against a separation from the church directly or indirectly?" Ans. "By all means." And again in 1781, Quest. 1: "What preachers are now determined, after mature consideration, close observation, and earnest prayer, to preach the old Methodist doctrine, and strictly enforce the discipline, as contained in the notes, sermons, and minutes, as published by Mr. Wesley, so far as they respect both preachers and people, according to the knowledge we have of them, and the ability God shall give, and firmly resolved to discountenance a separation among either preachers or people?" These questions, as they stand, carry increased significance with the realization that in 1779 the churches of Virginia actually did pull away and hold their own separate conference. The following year, the separation still existing, the main conference meeting at Baltimore reprimanded the secession as follows: "Quest. 20. Does this whole conference disapprove the step our brethren have taken in Virginia? Ans. Yes." "Quest. 21. Do we look upon them no longer as Methodists in connection with Mr. Wesley and us till they come back? Ans. Agreed." Perhaps to guard against a repetition of such divisive conduct the conference of 1782 wrote its harsh convictions into the record in no ambiguous terms: "By what rule shall we conduct ourselves towards the preachers and people that separate from us? Ans. Disown them." We may be glad that such sentiments have a strange sound to us in these days of church co-operation and union.

It is easy to read between the lines, that all was not fair sailing among Methodist preachers of that day, but the complete absence of any official reference to a state of war which existed through seven long

years leaves us somewhat amazed. In speculating with reference to the reason for this we cannot overlook the strong influence which Mr. Wesley's leadership exerted over the American branch of the church. Doubtless this made official pronouncements regarding the war inexpedient.

It is interesting to note that the Minutes of the Conference during the war years omitted New York as a pastoral charge. It appears in 1777, heading the list, as usual, but with no one assigned in charge; it reappears for the first time, in 1784, with 60 members reported. The shift of the battle line into New Jersey in the summer and fall of 1777 was the obvious reason, as it cut off the New York work from the main body of Methodism. Likewise, Philadelphia drops out in 1778 and New Jersey in 1779, but the work is pushed aggressively in the South, particularly in Virginia, in spite of these handicaps. The number of appointments rises during the war years from 10 in 1775 to 20 in 1780 and to 45 in 1784, with corresponding increases in the number of preachers and of adherents.

Evidence is not lacking that all was not harmoniously sweet between the American preachers and those from abroad. Between the Methodists and at least some of the Church of England clergy there was complete understanding, as the following from the 1780 minutes indicates: "Will this conference grant the privilege to all the friendly clergy of the church of England, at the request or desire of the people, to preach or administer the ordinances in our preaching houses or chapels? *Answ. Yes.*" But three years later the attitude toward "European Methodists" is expressed in these words: "How shall we conduct ourselves towards any European Methodists, should they come to this continent? *Answ. We will not receive them without a letter of recommendation, which we have no reason to doubt the truth of.*" The next year things seem to have gotten to an even worse pass, for now the relationship is defined as follows:

"How shall we conduct ourselves towards European preachers? *Answ. If they are recommended by Mr. Wesley, will be subject to the American conference, preach the doctrine taught in the four volumes of Sermons, and Notes on the New Testament, keep the circuits they are appointed to, follow the directions of the London and American minutes, and be subject to Francis Asbury as General Assistant, whilst he stands approved by Mr. Wesley, and the conference, we will receive them; but if they walk contrary to the above directions, no ancient right or appointment shall prevent their being excluded from our connection.*"

"Straight" was the "gait" and narrow the way.

In spite of the efforts to maintain unity with the mother church, the urge toward separation was irresistible. The consummating move came

from Mr. Wesley himself, his well-known letter of franchise being given in extract as the first item in the minutes of 1785. Heretofore the minutes have always been headed as follows: "Minutes of some Conversations between the Preachers in connection with The Rev. Mr. John Wesley"—place and date being appended. This gives way, in 1785, to the following form: "Minutes of some Conversations between the Ministers and Preachers of the Methodist Episcopal Church, at a General Confer-

M I N U T E S
OF SOME
CONVERSATIONS
BETWEEN THE
MINISTERS AND PREACHERS
OF THE
Methodist Episcopal Church,
AT A
GENERAL CONFERENCE
HELD AT
BALTIMORE,
January 1785.

AS it was unanimously agreed at this conference, that circumstances made it expedient for us to become a separate body, under the denomination of the *Methodist Episcopal Church*, it is necessary that we should here assign some reasons for so doing.

The following extract of a letter from the Rev. Mr. John Wesley, will afford as good an explanation as can be given of this subject:

"Bristol, September 10th, 1784.

"To Dr. Cole, Mr. Asbury, and our Brethren in
"North America.

"1. By a very uncommon train of providences,
"many of the provinces of North America are total-

"ly

ence held at Baltimore, January, 1785,"—the first mention of a *General Conference*. Following Mr. Wesley's letter is found this note:

"Therefore, at this conference we formed ourselves into an Independent Church; and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it best to become an Episcopal church, making the Episcopal office elective, and the elected superintendent, or bishop, amenable to the body of ministers and preachers."

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"Iy disjoined from the British empire, and erected
"into Independent States. The English government
"has no authority over them either civil or ecclesiasti-
"cal, any more than over the States of Holland. A
"civil authority is exercised over them, partly by the
"Congress, partly by the State Assemblies. But
"no one either exercises or claims any ecclesiastical
"authority at all. In this peculiar situation some
"thousands of the inhabitants of these States desire
"my advice: and in compliance with their desire, I
"have drawn up a little sketch.

"2. Lord King's account of the primitive church
"convinced me many years ago, that bishops and
"presbyters are the same order, and consequently
"have the same right to ordain. For many years I
"have been importuned from time to time, to exer-
"cise this right, by ordaining part of our travelling
"preachers. But I have still refused, not only for
"peace's sake; but because I was determined, as lit-
"tle as possible to violate the established order of the
"national church to which I belonged.

"3. But the case is widely different between En-
"gland and North America. Here there are bishops
"who have a legal jurisdiction. In America there
"are none, and but few parish ministers. So that for
"some hundred miles together there is none either to
"baptize or to administer the Lord's Supper. Here
"therefore my scruples are at an end: and I conceive
"myself at full liberty, as I violate no order and in-
"vade no man's right, by appointing and sending la-
"bourners into the harvest.

"4. I have accordingly appointed Dr. COKE and
"Mr. FRANCIS ASBURY, to be joint Superintendents,*
"over

* As the translators of our version of the bible have used
the English word *Bishop* instead of *Superintendent*, it has been
thought by us, that it would appear more scriptural to adopt
their term *Episcopos*.

Six years prior, in 1779, Francis Asbury had already been made general superintendent of the church in the following form:

"Quest. Ought not brother Asbury to act as General Assistant in America?

"Answ. He ought: 1st, on account of his age; 2nd, because originally appointed by Mr. Wesley; 3rd, being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley.

"Quest. How far shall his power extend?

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"over our brethren in North America. As also
"RICHARD WHATCOAT and THOMAS VASEY, to
"act as *Elders* among them, by baptizing and admin-
"istering the Lord's Supper.

"5. If any one will point out a more rational and
"scriptural way of feeding and guiding those poor
"sheep in the wilderness, I will gladly embrace it.
"At present I cannot see any better method than
"that I have taken.

"6. It has indeed been proposed, to desire the En-
"glish bishops to ordain part of our preachers for
"America. But to this I object, 1st, I desired the
"Bishop of London to ordain one only; but could
"not prevail: 2nd, If they consented, we know the
"slowness of their proceedings; but the matter ad-
"mits of no delay. 3rd, If they would ordain them
"now, they would likewise expect to govern them.
"And how grievously would this entangle us? 4th,
"As our American brethren are now totally disentangled
"both from the State, and from the English
"hierarchy, we dare not entangle them again, either
"with the one or the other. They are now at full
"liberty, simply to follow the scriptures and the pri-
"mitive church. And we judge it best that they
"should stand fast in that liberty, wherewith God
"has so strangely made them free.

"JOHN WESLEY."

Therefore, at this conference we formed ourselves
into an Independent Church: and following the coun-
sel of Mr. John Wesley, who recommended the Epis-
copal mode of church government, we thought it best
to become an Episcopal church, making the Episco-
pal office elective, and the elected superintendent, or
bishop, amenable to the body of ministers and preach-
ers.

G. 1

Quest.

"Answ. On hearing every preacher for and against what is in debate, the right of determination shall rest with him according to the minutes."

His salary allowance was fixed in 1784 at "24 pounds, with his expenses for horses and travelling," which seems to have been the same salary allowed all unmarried preachers.

In the classification of clergy, year by year, however, Asbury is not given any special place until, in 1785, the question appears, "Who are the Superintendents of the Church?" Answ. "Thomas Coke, Francis Asbury." In 1788, the term Superintendent is changed to Bishop; and in 1789, a further definition of status is registered with the following questions:

"Quest. Who are the persons that exercise the Episcopal Office in the Methodist Church of Europe and America?"

"Answ. John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession.

"Quest. Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist connection in America?"

"Answ. Thomas Coke, Francis Asbury."

In 1791, with the death of John Wesley, he and Europe are dropped out of the picture.

Turning to matters of social conscience, one finds here evidences of deep interest in such matters as religious education, slavery, liquor, and care of their own disabled members.

In 1779 appears the question, "What shall be done with the children?" Answ. "Meet them once a fortnight and examine the parents with regard to their conduct towards them." "What can we do for the rising generation?" is the formulation of the question in 1787, with a similar answer given. But three years later we come to something more specific:

"Quest. What can be done for the instruction of poor children (whites and blacks) to read?"

"Answ. Let us labour, as the heart and soul of one man, to establish Sunday Schools, in, or near the places of public worship. Let persons be appointed by the bishops, elders, deacons or preachers, to teach (gratis) all that will attend, and have a capacity to learn; from six o'clock in the morning till ten; and from two o'clock in the afternoon till six: where it does not interfere with public worship."

The interest in education is further shown by an "enciclical" of Bishop Asbury, included in the 1791 minutes, from which these excerpts have been taken:

"To the Brethren in the united societies of the Methodist Episcopal Church,
In America.

Dearly beloved in the Lord,

"What I now recommend, as your duty and privilege, is to give the key of knowledge in a general way, to your children, and those of the poor in the vicinity of your small towns and villages. It is submitted to your serious consideration, providence, and charity, whether a plan of christian education may not be brought into execution. In every large society, where the members are able and willing, to build a school-house for your sons, and to appropriate land—to employ a single, skilful, pious young man of the society; fix his salary according to that of a travelling preacher; or if a married man, the same with that of a married preacher. The worship of God in the school-house, should be reading the word of the Lord, singing and prayer, every morning and evening. Playing strictly prohibited. A lesson in the instructions weekly committed to memory—to enjoin manly exercises, as working in the garden or field, walking, reading, or speaking in public, or bathing. To admit the children whose parents are not in our society, by paying and submission to the rules—to take as many poor of our own, and others as you can. To build a separate school for your daughters, and put these under a gracious woman of abilities, to learn to read, write, sew, knit, mark, and make their own cloathing—to have their religious exercises and instructions the same as your sons—to expel the false obstinately wicked, and incorrigible of either sex. . . .

"If what I have advised, with any improvement, shall be found acceptable, it will give rest and joy to my mind. I have served you almost twenty years. I can only say they are your children I want taught, and can assure you it is in my heart to live and die with, and for, both the parents and children.

Your Brother, Friend, and Servant,

for Christ's sake,
F. Asbury."

Near Salem, New Jersey,
Sept. 16, 1791.

In addition to the foregoing, tangible evidence of the interest of the church in education is given in the founding of Cokesbury College, for which a collection of 45 pounds, 16 shillings is reported in 1785. Other such items appear in later years, amounting in one instance to 800 pounds:

Turning to slavery, let the minutes talk for themselves:

Item 1—1780, A.D.—"Quest. Ought not this conference to require those travelling Preachers who hold slaves, to give promises, to set them free?

"Answ. Yes.

"Quest. Does this conference acknowledge that slave-keeping is contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours?—Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?

"Answ. Yes.

Item 2—1783 A.D.—"Quest. What shall be done with our local Preachers who

hold slaves, contrary to the laws which authorize their freedom, in any of the United States?

"Answ. We will try them another year. In the meantime let every Assistant deal faithfully and plainly with every one, and report to the next conference. It may then be necessary to suspend them."

Item 3—1784 A.D.—"Quest. What shall we do with our friends that will buy and sell slaves?

"Answ. If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be turned out; and permitted to sell on no consideration.

"Quest. What shall we do with our local Preachers who will not emancipate their slaves in the states where the laws admit it?

"Answ. Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New Jersey.

"Quest. What shall be done with our travelling Preachers that now are, or hereafter shall be possessed of negroes, and refuse to manumit them where the law permits?

"Answ. Employ them no more."

Item 4—1785 A.D.—"It is recommended to all our brethren to suspend the execution of the minute on slavery, till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

"N. B.—We do hold in the deepest abhorrence, the practice of slavery; and shall not cease to seek its destruction by all wise and prudent means."

Item 5—1787 A.D. "Quest. What directions shall we give for the promotion of the spiritual welfare of the negroes?

"Answ. We conjure all our Ministers and Preachers, by the love of God, and the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of the negroes, within their respective circuits, or districts; and for this purpose to embrace every opportunity of inquiring into the states of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come, to meet such in class, and to exercise the whole methodist discipline among them."

In other words, Negroes were children of God with souls to save, and this consideration of value was doubtless the thing which operated to put the stamp of disapproval upon the whole slavery system, even though strict disciplinary methods of dealing with it were not easily carried out, as is indicated by the action of 1785.

It is gratifying to find slavery branded as an evil as early as 1780 by the founders of Methodism in this country, and it is not less gratifying to find a similar attitude with reference to spirituous liquors. There are but two references to this evil in this little volume, but they unqualifiedly disapprove the making and drinking of intoxicating liquors. Again in 1780, which must have been a year of vision, the following appears: "Do we disapprove of the practice of Distilling grain into liquor? Shall we disown our friends who will not renounce the practice? Answ. Yes."

Three years later we read this question and answer: "Should our friends be permitted to make spirituous liquors, sell, and drink them in drams? Answ. By no means: we think it wrong in its nature and consequences; and desire all our preachers to teach the people by precept and example to put away this evil."

We learn from these minutes that the cause of Conference Claimants goes back as far as 1786, when the question appears, "What was contributed towards the Preachers fund for the superannuated Preachers, and the widows and orphans of Preachers? Answ. Thirty-eight pounds, five shillings and four pence." This appears as a separate item each year until 1794 and in increasing amounts.

This little source book also throws interesting light on some aspects of the ministry of that day. They were certainly kept on the run. Sometimes a change is ordered to take place in three months, sometimes in four months. At the close of the 1780 list of appointments is this order—"All the preachers to change after six months," and the last item in the book of minutes, aside from the advertisement of the books published by John Dickins, and on sale by him at "50 North Second Street, near Arch Street, Philadelphia," is the following: "N. B. The bishop and conferences desire, that the preachers would generally change every six months, by the order of the president elder, whenever it can be made convenient."

Salaries are also specified in these minutes, and it seems that there was no dispute as to equalization in those earliest days. In 1774 the following provisions are made:

- "1. Every preacher who is received into full connection, is to have the use and property of his horse, which any of the circuits may furnish him with.
2. Every preacher to be allowed £6 Pennsylvania currency per quarter, and his travelling charges besides."

In 1778 the "quartermage" is raised to "Eight Pounds Virginia Currency." Where there were deficiencies the procedure was (1782):

"Let every thing they receive, either in money or cloathing, be valued by the preachers and stewards at quarterly meeting, and an account of the deficiency given in to the conference, that he may be supplied by the profits arising from the books and the conference collections."

In response to agitation for a "raise" for married men with children, the conference of 1787 took definite action. "Are not many of our Preachers and people dissatisfied with the salaries allowed our married Preachers, who have children? Answ. They are. Therefore for the future no married preacher shall demand more than forty-eight pounds a year (Penn-

sylvania currency)." In other words, Are they dissatisfied? They are. Then let them have the same that they've been getting. (The allowance for Benedicts was double that for bachelors.) It was an heroic life.

Yet they refused to let down the bars to immature or unworthy men. Regulation after regulation appears to deal with "disorderly Travelling Preachers." Always the implication is that the ministry of this church is a position of honor to which the best men might aspire. The right to preach is carefully guarded. Applicants are to be subject to frequent examination and beginning with 1787 the disciplinary question regarding character is, "Are the preachers blameless in life and character?" *Answ.* They were all strictly tried, one by one, before the conference." Their work was to be carefully attended to; each man was to hand to his successor a written plan of his parish; records were to be kept in orderly fashion; trustees were to be appointed to see to the property; the preacher's host and all the members of his family were to be interviewed as to their soul's welfare; the preacher was to be at his work early in the morning, as the following question and answer (1780) indicates:

"Quest. Ought not all our Preachers to make conscience of rising at four, and if not, yet at five, and is it not a shame for a Preacher to be in bed till six in the morning?"

"*Answ.* Undoubtedly they ought."

It was also expected that the minister should be a student. In this connection it is interesting to note that in 1790, when the ministers of Kentucky and Ohio had fallen short of their allowance and were in "greatest need," the "conference generously voted two thirds of the said sum (£72 9 6) as a partial supply for the preachers in the Ohio district, and one third for the brethren in Kentucky. *The whole to be sent in books.*" In view of the fact that food and shelter were supplied to these itinerants by hospitable parishioners, it was not such a bad scheme after all.

The arduous labors resulted in short lives. Someone has pointed out the contrast between the old circuit rider who used often to wear out after four or six years and the preacher of to-day who is the life insurance company's best risk. Of the obituaries recorded in this book, twenty-four give the period of service rendered by the deceased. The longest period is sixteen years, the shortest two and one-half years, and the average less than six and one-half years.

The question, "Who have died this year?" appears first in 1785, with this naive answer. "Caleb Pedicord, a man of sorrows and, like his Master, acquainted with griefs; but a man dead to the world, and much devoted to God."

Other typical obituaries of interest follow:

"Wyatt Andrews who died full of faith and the Holy Ghost. As long as he could ride, he travelled; and while he had breath he praised God."

"Cornelius Cook, a native of Britain, but convinced, converted and called to preach in America. He was a faithful labourer and patient sufferer, while he was employed in the church for three years; and departed in peace and confidence, in the month of August, 1789."

"Eliphalet Reed, a true Israelite, and not without his usefulness. His feeble system failed after three years labour; and man of sweet spirit, and humble walk with God."

"John Sproul, a simple, honest man, who gave himself wholly to God and his work; but was suddenly taken from toil to rest: though he was weak in body, he was fervent in spirit; and we venture to hope, though surprised by death, he went in peace to his eternal home."

"Henry Birchett, from Brunswick county, state of Virginia, between five and six years in the ministry: a gracious, happy, useful man, who freely offered himself for four years service on the dangerous stations of Kentucky and Cumberland. He might have returned at the Kentucky conference 1793, but finding there was a probability of Cumberland being vacated by the preachers, notwithstanding the pain in his breast, and spitting of blood, the danger of the Indians, and prevalency of the small-pox, he went a willing martyr, after asking the consent of the Bishop and the conference. We hoped his life would have been preserved, but report saith, he departed in much peace at Cumberland on the western waters in February 1794.

"He was one among the worthies who freely left safety, ease and prosperity, to seek after and suffer faithfully for souls. His meekness, love, labours, prayers, tears, sermons and exhortations will not be soon forgotten: he wanted no appeal from labour, danger or suffering. His willing heart said with Isaiah, Here am I, send me. And notwithstanding the president elder told him, he thought it was more than could be required of him, expressing his fears of his life; his willing heart apparently said, 'If I perish, I perish.' Thus nobly he for Jesus stood, bold to seal the truth of his labours with his blood. This was the language of his heart and practice,

No cross no suffering I decline,
Only let all my heart be thine.

Who can doubt of his eternal rest, or fail to say, let me die the death of the righteous, and let my last end be like his."

To all of which we, as present laborers for the great cause, may appropriately say:

"They climbed the steep ascent to heaven
Through peril, toll and pain:
O God, to us may grace be given,
To follow in their train."

A MODERN VIEW OF SIN

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I. SIN AND THE MODERN WORLD

THE average person of to-day is not conspicuously concerned about his religious shortcomings. Broadly speaking, the present-day attitude toward sin is highly comparable to that which sprang from the overdeveloped rationalism of the eighteenth century. Says Sir Oliver Lodge, "The modern man is not worrying about his sins at all."¹ The past two centuries have witnessed a widespread reaction against the whole Christian idea of sin. The causes of this reaction are not difficult to trace. Modern reason revolts against the traditional forms of such doctrines as those of total depravity and original sin, with the result that certain elements of the orthodox conception of sin have been quite generally discarded. Rather than expend their energy in the effort to formulate new theories to replace the old, many men have been content to sidestep the entire problem. Then, too, the rise of modern evolutionary science, which has given man a greatly increased knowledge of natural law and his own past history, has led him to regard sin as an inevitable animal inheritance which he cannot justly be expected to avoid. A fact of further significance is pointed out by Josiah Royce when he says, "The modern man is too busy to worry about his sin, let alone its punishment."² Men are largely occupied with the problems of the workaday world, and welcome this circumstance as an excuse for ignoring another intricate and baffling problem, the investigation of which might cause them no little discomfort and uneasiness.

Still another circumstance underlying the current indifference toward the subject of sin is the abnormal stress which the Christian Church has laid on the negative aspect of sin. Without doubt every man has his own hard battle to fight against temptation. With most of us, however, this battle is hardly so tragic and terrible as it is often pictured by some religious persons. Christian moralists have fixed too much attention on the avoidance of sin and not enough on the production and perpetuation of moral values. What a man is good for is much more important than

¹Quoted in Inge, W. R., *Personal Idealism and Mysticism*. New York: Longmans, Green & Co., p. 155.

²Quoted by Knudson, A. C., lecture on systematic theology, Dec. 13, 1927.

what he is bad for. Our main emphasis should be not on the deadly sins, but rather on the cardinal virtues. Not sinlessness, but righteousness, should be the goal of the forward-looking Christian. In essential meaning the two terms are perhaps synonymous, but in emphasis there is a world of difference between them. The negative emphasis may keep a man from going backward; the positive stress will thrust him ever forward along the path of righteousness. Our main object should be not to be without sin, but to follow the Christ. Religion and theology have suffered from being occupied too much with negative considerations.

It remains true, nevertheless, that religious thought cannot afford to gloss over realities. Whether we like it or not, sin is a fact. Every thinking man who is honest with himself will admit this. The problem of sin is perennial, and the entire history of religious experience justifies the assertion that no faith will ever be accepted by men as meeting fully the demands of the religious life which does not deal with the problem in such a way as to afford complete satisfaction to the aroused conscience of man at the height of its activity.

Men do sin and are conscious of it. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."³ And the sinful deed is invariably the revelation of a condition. We must reckon with the fact not only that a particular deed is done, but also that it is done for a reason. Man sins, simply because he is the kind of being who *can* sin. There is in everyone a certain element of lawlessness, a certain disposition toward wrongdoing. The experience of the apostle Paul is that of all humanity: "The good which I would I do not: but the evil which I would not, that I do."⁴ In human nature there is an internal, and, it would almost seem, an eternal dualism. We feel pulls in both directions. Herein lies the problem which concerns us in this essay. What is the origin of sin? What is its essential nature? What are its effects?

The importance of a theory of sin and its origin is self-evident. The human mind is ever concerned with penetrating the mysteries, of which sin is one of the most enigmatic. Man will, therefore, have a vital concern in the problem of sin if it is only to satisfy his inherent desire for explanation. But the importance of the problem is more than theoretical. A man's theory of sin will determine largely the extent of his religious concern, the degree to which he feels the need of what theology describes as pardon, deliverance, salvation. Moreover, it will exert a marked effect on the extent to which he feels personally responsible for the conduct of his life, and this will have much to do with the seriousness of his efforts

³ 1 John 1. 8.

⁴ Romans 7. 19.

toward right living. No motive for the development of character is quite so strong as that in the man who seeks to bring his entire life into harmony with the will of God as he conceives it. Thus the issue is closely related to important practical results.

II. THE HISTORICAL GROWTH OF THE DOCTRINE OF SIN

To build up a theory of sin which will be adequate for modern times it is not necessary to undertake a detailed examination of the historical development of the doctrine. An understanding of that development in its broad outlines will, however, provide a background which should help considerably in our own approach to the problem. Great minds in all ages have addressed themselves to the question. Some acquaintance with the main implications of their views should enable us not only to avoid their errors, but also to benefit from their insights.

Prior to the modern era the ecclesiastical doctrine passed through three major stages: the Greek, the Roman Catholic, and the Protestant. The Greek Orthodox Church accepted (and accepts) the fall of man and original sin, the former being regarded not as a moral catastrophe but as a metaphysical separation resulting in death for man. The Roman Catholic theory of sin has been primarily ethical, the fall implying for man the loss of a super-added divine grace which was a gift from God to man, who is not in his own nature a son of God. The early Protestant view carried out the Augustinian conception, and regarded the fall as involving the loss of man's original righteousness, implying the corruption of human nature itself, real moral depravity. These three stages reveal a growing realization of the moral character of sin. Yet even the third, which may be regarded as the highest from the ethical point of view, had certain limitations and defects. First, it made Adam the standard for the entire human race. Secondly, it accepted the idea of inherited guilt, which is self-contradictory, since guilt is inalienable and cannot be detached from the guilty one. Finally, the Protestant view conceived redemption from sin from the standpoint of an abstract ethical ideal, while it is really something which arises within the individual consciousness.

Such limitations demanded a fresh approach to the whole problem, and this approach has been made in different ways by various modern thinkers. Roughly speaking, modern theories of sin may be classified according to three main types: those which approach the subject from the philosophical standpoint (Kant, Müller, Schelling, Weisse, Hegel); those which consider the problem from the distinctively religious point of view (Schleiermacher, Ritschl); and those which have employed more

largely the method of empirical observation and advanced thereby to philosophical and religious explanation (Pfleiderer, Tennant). A critical examination of these theories⁵ reveals one outstanding tendency. In general, most of them tend to narrow the range of human conduct which can strictly be called sin. As a result, many of them have failed to confirm the individual consciousness of guilt, and for this discrepancy they appear to provide no adequate explanation. Any theory of sin which purports to be inclusive must offer some satisfactory account of the fact that the individual judgment as to what constitutes sin is often at variance with the psychological judgment which regards as sinful only that for which the agent is morally responsible. The attempt toward the construction of such a theory is confronted with manifest difficulties, especially if it also aims to be consistent with the findings of modern science concerning the origin and development of man.

If man has evolved from the lower animals, it will be held in many quarters, then sin is an inevitable inheritance from his animal ancestry: he cannot help sinning, and is therefore not responsible. Whether this criticism be valid or not should become evident in the discussion to which we now turn our attention, for it is our aim to present an interpretation of sin which will be completely in harmony with the scientific account of the world and of man. At the same time we shall be careful to recognize the reality and "the exceeding sinfulness of sin." We begin with an effort to explain the origin of sin.

III. THE GENESIS OF SIN

The fact of sin is unquestionable. History, literature, government, and religion alike bear witness to its reality. A serious denial of the existence of sin can come from only the shallowest and most superficial of thinkers. The question is not, Does sin exist? but, Whence has it come? What is the origin of sin? As with disease, so with sin: a knowledge of its origin may be the key to its cure.

To this question, broadly speaking, two main answers may be given: the traditional theological theory and the evolutionary account, the latter of which may be, it should be pointed out, just as religious and theological as the former. According to the traditional account, God created man perfect in every respect, but man fell from grace by a voluntary transgression of the law imposed on him by God. As a result of this fall sin entered the world and through Adam poisoned the entire

⁵ Limitations of space prohibit any exposition of these theories in this connection. For a reliable presentation, cf. Orchard, W. E., *Modern Theories of Sin*. London: James Clarke and Co., 1910, pp. 1-162.

human race. Three theories have been advanced concerning the method of this transfer of sin. Some theologians have held that humanity was in Adam much as the oak is in the acorn, that Adam *was* the human race of that time, and therefore it was actually humanity that sinned. Others have maintained that the race was represented by Adam and is therefore responsible for his act. Still others have contended that the human race is descended from Adam and thus inherits his sinful nature and guilt. These are but varying forms of what is generally known as the doctrine of original sin.

The evolutionary account of the origin of sin is very different. While the evolutionist admits that his theory has not been fully demonstrated, on the basis of the available evidence he accepts evolution as a strongly attested hypothesis, and for all practical purposes as a fact. According to the scientific account man has ascended from a lower animal condition, the method of growth or development being God's method of creating the race. In our construction of a theory of sin we shall accept the evolutionary account as the more probable and attempt to show that it is entirely consistent with the Christian recognition of the factual nature of sin.

Man, then, is an animal, having ascended from the lower animals. But he is immeasurably more than an animal. Between the human and the animal worlds is a great gulf, the extent of which is seen in man's use of tools and language, in his power to reason, in his apparently illimitable possibilities of development, and above all, in his moral and spiritual nature, his recognition of moral laws and values, his sense of the spiritual realities. Man is "a praying animal," a creature of conscience and worship. Whatever theory we may hold as to the means by which the spiritual nature has been implanted in him, one thing is certain: man *does* have the spiritual life; there is in him something of the divine. It seems most reasonable to view the impartation of this spiritual capacity as a gradual unfolding, the result of the immanent, creative activity of God.

This brings us to the very crux of the matter with reference to sin. The breathing into man of this higher life has brought him under the law of the higher life. The moral consciousness of man enables him to apprehend as objectively real a moral order which to the beasts is entirely unknown.⁶ Just as inorganic matter when taken into vegetable life becomes subject to the law of vegetable life, just as the vegetable

⁶ This paper assumes throughout the objectivity of value. For a masterly presentation of the grounds of this assumption, which cannot be considered here, the reader is referred to W. R. Sorley's *Moral Values and the Idea of God*. New York: Macmillan, 1921.

assimilated by the animal comes under the law of the animal, so does man, when he has passed from the animal stage into the human realm, become subject to the law of the moral life. Such is invariably the case whenever, in the evolutionary process, the lower rises into the higher. Having passed the invisible boundary line which separates the animal from the human, man is conscious of the reality of moral truth, and normally knows the distinction between good and bad, right and wrong. He has come under the law of the human, which is at the same time the law of God.

In this account of man's growing apprehension of spiritual truth a highly significant fact is revealed, the dependence, from a subjective point of view, of moral law upon moral development. What is right for the individual in one stage of development becomes wrong when the individual has risen to a higher stage in the growing process. In the case of man, animal law has been superseded by spiritual law. This fact may be readily recognized in experience, as Lyman Abbott has vividly shown.

"Gluttony," he writes, "is not sin in a hog; the greater glutton, the better the breed. Combativeness is not sin in a bulldog; the biter the fighter, the better the dog. To heap up wealth for another to enjoy after they are dead is not sin in the bees; the more they gather and the less they give, the more valuable the hive. To spend life in mere pleasure of song and sunshine is not sin in the bird; the more careless the songster, the sweeter the companionship. But to man there is a higher life possible than to feed with the hog, fight with the dog, gather with the bees, or sing with the birds; it is as he comes to a knowledge of this higher nature that he comes to a knowledge of good and evil."⁷

In the violation of the laws of this higher nature lies the essence of sin.

In this light it is possible to discern a real insight in Hegel's triadic formulation of his doctrine of sin. For it appears that all moral development is from innocence through temptation to virtue, and temptation implies the possibility of sin. When man yields to temptation he sins, and when he sins he falls from a higher plane to a lower, from a spiritual to an animal condition. In other words, sin entails a return to the state from which man has begun to emerge. It is therefore not a means to the good, but a definite hindrance to moral development. On the other hand, temptation when rightly met appears to be indispensable to the development of the moral nature. The person who is untempted may be innocent, but he is not virtuous; for true virtue is victory over temptation, the choice of right when wrong might have been chosen. Tempta-

⁷ *The Theology of an Evolutionist*. New York: Houghton Mifflin Company, 1897. P. 42.

tion requires struggle, and from struggle arises virtue. Without the possibility of wrong the *choice* of right would be impossible.

We are now ready to formulate a definition of sin that will aim to meet the demands of both science and theology. From the Old Testament standpoint sin is want of conformity with the divine law, while from a somewhat deeper theological point of view it has been called rebellion against God. From the standpoint of evolutionary science we have found it to be the choice of the animal condition from which man is emerging instead of the spiritual condition unto which he has partially emerged. In either case it is the choice of the wrong or lower in spite of the possibility of choosing the right or higher. There is no antithesis between the two points of view. It is God's will that man shall live in accordance with the laws of the moral and spiritual life for which he has been created. Man has reached the point where he can apprehend the validity of those laws and his own responsibility for fulfilling them, and it is therefore his duty to obey that which he knows to be the right. Through the objectivity of the moral order, recognized in his own moral nature, man knows what the Lord requires of him: "to do justly, and to love mercy, and to walk humbly with thy God."⁸ Knowing the moral law, it is man's duty to co-operate with God in the fulfillment of that law. His failure in this constitutes sin.

If we go to the philosophers we find further confirmation of the validity of this conception of sin. In the opinion of Professor Hocking, "Deliberate narrowing of the range of idea, in one's occupation with the part, is the essence of sin."⁹ "Sin," says Professor Brightman, "is the will to be a fragment rather than a whole."¹⁰ It is the will to be one-sided rather than well-rounded, the rational choice on the part of the individual to live a linear rather than a spherical life. The result of such choice is fragmentariness rather than coherence, which is God's desire for every human individual. These formulations are admirable. They are lacking, I believe, only in failing to give sufficient recognition to the development which has taken place in human nature, and consequently in not showing with sufficient clearness that sin in its fragmentariness usually involves the expression of the lower to the relative exclusion of the higher. In willing to be a part, man is failing to express that spiritual side of his nature which alone can make him a true whole. For men, wholeness implies response to the moral law. And response to the

⁸ Micah 6. 8.

⁹ Hocking, W. E., *The Meaning of God in Human Experience*. New Haven: Yale University Press, 1928. P. 415, n. 2.

¹⁰ Brightman, E. S., lecture in philosophy of religion, January 12, 1928.

moral law means wholeness. These two attitudes are simply facets of the same thing.

Relating the two aspects just considered, we might define sin as *man's choice to give only partial expression to the wholeness of his nature, his failure to realize his inherent possibilities by responding to the spiritual order which he apprehends. It is, in brief, his refusal to accept the responsibility of growth.* When, in face of his knowledge of moral law, man chooses to ignore it and live as one to whom the law is unknown, he sins. Endowed with the spiritual life, he returns for the moment to the animal level. When he subordinates his moral and spiritual possibilities and yields to the pull of the animal in him, he is expressing only one side of his personality, a side which, while legitimate and important, is nevertheless lower. He is choosing that which interferes with the well-rounded development of his personality. He is willing to be a fragment instead of a whole. And God wants men who are wholes, men in whom the will to the higher overrules the desire for the lower, men who choose to live at their best and expend every effort to realize that best.

If it be held by some that such a conception of sin takes away its awful reality or removes it from the human consciousness, the reply is that it does precisely the opposite. It actually brings sin closer to man and makes it a more living reality. Of course I hold no brief for the retention of sin as a human institution, any more than I am concerned with the preservation of the idea of a personal devil. I should be glad if the former were no more real than the latter. But sin is here, however insidious it may seem. It is a fact, and our theory recognizes it as such. It cannot justly be said that the conception here outlined lessens man's responsibility by making sin a survival from his brute ancestry, for it does not make sin such a survival. No doubt many of man's animal traits have survived, but they are not the *source* of sin. It is only because of the introduction of higher traits and a knowledge of the moral law that man can be held responsible. Sin is a distinctly human affair, arising not from any enslavement of man to his animal nature, but from his *choice* to return to the animal plane despite the open possibility of living the life of the Spirit in accordance with the moral law which as man he is able to recognize.

We cannot insist too strenuously that *sin is not a brute inheritance*; it is the continuation of or return to animal ways of living in spite of a human knowledge of the binding nature of objective moral law and a human ability to fulfill that law. And this new and characteristically human knowledge of the moral order is what makes sinful in man that which in an animal is neither sinful nor immoral, but nonmoral. This

increased knowledge is a necessary condition of man's growth upward, and his failure to act according to what he knows to be right, when he has the power, constitutes sin. It denotes in man a chosen refusal to co-operate with God in his plan for the uplift of man to sonship and fellowship with himself.

IV. THE ESSENTIAL NATURE OF SIN

With this sketch of the genesis of sin we are ready to undertake a more detailed investigation of the essential nature of sin. This has been partially anticipated in our account of the origin of sin, but several problems remain to be dealt with before our concept of sin can become entirely clear. What do we mean by temptation? What is the relation between sin and the sense of sin, between sin and imperfection, between sin and guilt? These and other questions demand our attention.¹¹

Factors Requisite to Sin

1. *The Existence of an Objective Moral Standard.* Sin must not be confused with imperfection; it cannot truly be identified with failure to attain an ideal which for most, if not for all, is unattainable. If the law which sin transgresses were taken to be the standard of absolute perfection, sin would be *necessary* for all who have fallen heir to human weaknesses, and this would remove sin beyond the realm of the moral. There is wide diversity of opportunity and natural endowment in individuals, which means that the sin of any given person cannot be determined by reference to any fixed objective standard. The adoption of such a standard is rendered impossible also by the fact that all men are subject to development. The law of which sin is the transgression has a different content for different men and for the same man at different times. At each stage in our spiritual ascent we answer the claims of duty as understood at that moment; and duty, as Dean Inge declares, is "the determinate moral requirement made upon a given individual at a given moment of time."¹²

But in spite of the obvious relativity of sin, it is obvious that we must assume some absolute standard of morality in the light of which each individual may be judged according to his capacity to respond. The first

¹¹ For the broad outlines of the view to be developed in the following pages the writer is particularly indebted to F. R. Tennant, whose book, *The Concept of Sin* (Cambridge: The University Press, 1912), represents a penetrating study of the whole problem of sin.

¹² Inge, W. R., *Personal Idealism and Mysticism*. New York: Longmans, Green & Co., 1924. P. 164.

requisite for morality is the existence of a moral standard which is objectively real and independent of the individual agent. This standard inheres in the very nature of the moral order, the world of value.

2. *The Apprehension of the Standard by the Individual.* If this objective standard is to have any meaning for the moral life, there must be some opportunity for the agent to apprehend its binding character with reference to himself. Sin is not simply a transgression of or lack of conformity with the divinely instituted moral law, but a transgression of that law by an agent who at the time knows the content of the law and understands that it applies to him. The statement that man is a moral being demands qualification in the light of the truth that powers revealed at later stages of development are not present at earlier stages. Like animal behavior, an act may be merely nonmoral. For example, the human infant is nonmoral with relation to all moral ideals, and the uncivilized and untaught savage is nonmoral with reference to all but the crudest. Sin, then, is not outward incongruity with an objective standard, but a conscious rejection of God's claim on us. This claim is, in general, limited by our capacities; and in particular it is dependent on the range of the moral consciousness. A human being owes to God conformity, not with the highest possible ideal, but with the highest ideal possible for him. God expects no more than this. Man is obliged to realize not the highest there is to be known, but the highest which he has the means or the opportunity to know.

3. *The Existence of Nonmoral Impulses.* The two conditions of morality discussed thus far are cognitive. Connected with the conative side of human nature are two other requisites, the first of which is the existence of impulses and desires the natural activity of which is indifferent to moral requirements. These include organic craving, appetite, instinct, impulse, and desire, and comprise the "materials of sin." They supply the motives of sin, but must be carefully distinguished from sin itself. Two characteristics of these propensities should be borne in mind.

(a) They are nonmoral, morally neutral. In so far as they come into play independently of moral considerations, they impose on every individual a lifelong moral conflict, failure at any point in which constitutes sin. But basically they are neither good nor evil; they may be adapted to either good or bad purposes, but in themselves they are nonmoral.

(b) They are necessary; that is, biologically essential and normal and psychophysically inevitable. Likewise, the conflict which arises from them is also inevitable, for without such conflict there could be no more evaluation of human conduct than of brute behavior. Moral choice is necessarily choice between motives which are in some sense conflicting.

4. *The Reality of Free Volitional Activity.* Properly speaking, sin embraces only volitional activity. Freedom of the will is a necessary presupposition of the Christian conception of sin. In order for sin to be sin it must be the outcome of free choice on the part of the subject. The motivating force is the subject which does the moving, and not any external force which acts on the will. Where the will is determined externally there can be no morality.

Psychologically, temptation arises when a morally low impulse comes into conflict with one that is relatively high, compelling the will to take a side. So conceived, temptation is an inevitable and lifelong experience. But temptation is not sin, the latter being distinguished from the former by the volitional consent involved in it. Subjection to temptation may be entirely involuntary; entrance on sin is voluntary. Desire in itself has no moral character; the sin rests not in the desire, but in the failure to direct and control it in the light of the moral ideal as understood by a particular individual.

The Relation of Sin to Guilt

We have found that the possibility of sin depends upon four conditions. The essential meaning of these conditions may be summed up in the word accountability, or responsibility. That is real sin for which the individual may be held morally responsible.

This conception of sin, however, brings us face to face with difficulties which cannot be avoided. If we allow sin to be *completely* identified with intention or action involving moral responsibility or conscious guilt, we may find ourselves contradicting the facts of religious experience. While theoretically sin certainly involves guilt, actually it seems to involve more than this. Our religious feeling of sin is often more profound and comprehensive than our moral sense of responsibility. We sometimes feel sinful for acts for which we are not actually responsible, and vice versa, and for this reason it is perhaps too much to say that only that is sinful which is deliberate wrongdoing, involving a sense of guilt. It would seem that while sin implies guilt, the degree of consciousness of guilt is not necessarily the true standard of judgment. A more detailed investigation should reveal more clearly and explain the true nature of this discrepancy between sin from the point of view of the ideal and sin from the experimental standpoint.

In dealing with sin it is necessary to distinguish between two points of view, the subjective and the objective. Because of the ambiguity of these terms, and especially of the former, Tennant substitutes the words "psychical" and "psychological," respectively. We shall employ his

terminology. When a conscious process is regarded as it is apprehended by itself, it is said to be viewed from the "psychical" standpoint. The same process, as apprehended by another subject, or by the same subject regarding it as another person might, is said to be viewed "psychologically."

It will appear at once that the ethical ideal, departure from which constitutes sin, must be the ideal defined psychically, as apprehended by the individual. If the concept of sin is to apply universally, that is, to all cases of sin (not of imperfection), the psychical standpoint is the only one which will be serviceable and just in the moral and religious evaluation of the individual.

The real significance of the distinction which we have made lies in the determination of responsibility. From the psychological point of view responsibility, including "moral" responsibility, is real whether the subject is conscious of being responsible or not. Regarded psychically, however, responsibility is real only when there is awareness of it at the time. And yet even the psychical point of view is not a final criterion of determination. For the individual's consciousness of guilt sometimes leads him to hold himself responsible for an act for which he is not truly responsible, even from the objective standpoint. Similarly, the individual may convince himself that he is not accountable for an act for which he is really responsible. It should be clear, therefore, that not even the psychical viewpoint can supply an infallible criterion of strictly moral or inward accountability. "Guilt cannot be resolved into consciousness of guilt, nor sin be regarded as coterminous with the sense of sin."¹³ The only absolute criterion for the determination of real guilt and responsibility is the one supplied in the all-seeing mind of God. The psychical apprehension of the individual is likely to be objectively erroneous, while the "universal experience" of social ethics is also subject to error and cannot be applied in the same way to every individual.

Herein lies the explanation of the naturalness and inevitableness of the wide discrepancy often found to exist between the sin-consciousness of an individual, the declaration of his conscience, and the verdict of objective knowledge, the universal psychological standpoint. Even where there is psychic consciousness of sin there is often no real sin, for the individual may censure himself unjustly for a thought or an act for which he is not truly responsible; and on the other hand, where there is no conviction of sin on the part of the individual there may be a real transgression of the objective moral order, wrongdoing for which he is really accountable. On the whole, the two points of view may lead to

¹³Tennant, F. R., *The Concept of Sin*, p. 227.

similar and harmonious judgments, but there is no necessary absolute or universal connection between them. It is the failure to distinguish these two standpoints that gives rise to much of the difficulty in connection with the problem of sin.

An illuminating insight into the nature of the moral and religious life is afforded by the relation which may be discerned between intensity of personal conviction of sin and depth of moral insight. In general, the degree of self-condemnation which characterizes a given person is proportional to his moral vision and spiritual-mindedness. The higher the moral ideal for any particular individual, the greater will be the intensity of his self-condemnation when he has failed to measure up to that ideal. Thus two persons may sin in essentially the same way, but the one with the deeper knowledge of moral law, with the higher ideal of morality, will experience a greater sense of shame and self-loathing than will the person at a lower level of spiritual attainment. Those who would serve God best are "conscious most of wrong within." It sometimes happens, therefore, that while real sinfulness decreases, the burden of sin-consciousness may increase. There is an

" . . . o'erwhelming sense of grave offense
Which takes the saints alone."⁴

It should now be evident that no human judgment of degrees of sinfulness, whether it be the judgment of the individual or that of society, can be regarded as finally valid. The feeling of responsibility for sin, the degree of remorse and self-humiliation in any individual, is proportionate to the divergence between his conduct and his aspiration, rather than to the enormity of his sin in the sight of God. The psychical apprehension of sin in the individual does not necessarily involve an objective, universal counterpart; nor does the more or less inflexible social estimate of sin imply an accurate correspondence with reality. The individual is seldom sufficiently objective, and society possesses no adequate knowledge of individual differences and personal possibilities. The point of view of neither, therefore, can provide the foundation on which a universally applicable concept of sin can be constructed. The degree of sin in each individual is dependent on the degree of his apprehension of the moral order; and while persons of high moral vision perhaps do perceive very largely the true nature of that order, no human being is a fully competent judge of his own or another's wrongdoing. No human individual can determine with finality what for him or for his fellows constitutes sin. We can draw no absolute lines to mark the limits of moral

⁴ Sir Lewis Morris, "A Vision of Saints."

accountability. Only God can try the heart, or decide where personal responsibility begins and ends.

In this relative uncertainty as to what constitutes sin, in this lack of coincidence between our strictly ethical judgment and our religious feeling, lies a great practical incentive for righteous living. In so far as sin actually involves demerit or guilt it must imply responsibility. Nevertheless, most persons will admit that there is a large realm of wrongdoing for which many people do not feel responsible or guilty. Now it is the tendency of the religious mind to include in the concept of sin this outer circle as well as the smaller circle for which it feels a definite sense of guilt. This tendency, it should be recognized, involves a very real danger, for it may easily result in the translation of the content of intensified religious emotion into objective reality. Exaggerated self-depreciation may become morbid self-abasement, causing the individual to regard himself as utterly cut off from God. If this danger is to be avoided the following considerations must be borne in mind: (1) The religious emotion (the sense of oneness with God and the feeling of estrangement in case of sin) is real, and should be cultivated, but in its practical application it must be properly criticized. Feeling cannot with impunity be isolated from intellect. (2) We must admit sinfulness in man, but we are not justified on that basis in violating the ethical judgment and assigning demerit to human beings for acts or intentions for which they are not responsible. To do this is to take sin out of the sphere of the volitional and the truly moral.

Just as there is an inclination on the part of the deeply religious to extend sin beyond that for which they are definitely responsible, so is there a tendency among the less religious to narrow the circle of sin to almost nothing. Many find it convenient to adapt their consciences to what they *want* to do. However, the man who seeks to be honest with himself will never be in this danger. Knowing that he can never determine the precise extent of his responsibility, he assumes that the moral law is probably higher than he clearly apprehends it to be. Instead of drawing a line to limit his accountability, he constantly aims to go beyond what appears to be required of him. Even if he seems to succeed in performing all which he apprehends as his duty, he realizes that he cannot be certain, and still regards himself as an unprofitable servant. When he has given of his best, he has still not done all that he would like to do for the God whom he loves and serves.

SUMMARY

In order to bring to a focus the results of our study, we shall now

summarize briefly the conception of sin which we have attempted to develop. In so far as it implies real demerit or guilt, sin may be regarded as lack of conformity or compliance with the moral ideal as apprehended by an agent, as to both its content and its demand on him, at the moment of the activity or condition in question; this imperfect compliance being the result of the free choice of ends of lower ethical worth when the choice of ends of higher ethical worth is possible. For the full notion of sin this lack of conformity must be regarded in its religious aspect, while God himself is the only competent judge of the relative degree to which any human being has fallen short of what he is capable of attaining. The religious emotion tends to widen considerably the sphere of sin, and this broader idea of sin from the standpoint of the inner religious ideal must not be confused with the narrower notion of sin as that which involves moral responsibility and actual guilt. From the latter point of view, then, sin may be described as moral imperfection for which a person is, in the sight of God, responsible or accountable. Or, to return to our earlier formulation, which now takes on new meaning, sin is the will to choose the wrong or lower in spite of the possibility of choosing the right or higher. Thus it is man's choice to give only partial expression to the wholeness of his nature; the choice of that which debases and degrades his personality rather than that which develops and elevates it; the failure to realize his inherent possibilities, in so far as he is aware of those possibilities and his responsibility for co-operating with God in their fulfillment.

VESPER HYMN

Now the day is dying, in the golden West;
Night her jeweled mantle spreads o'er nature's breast;
Sweet the silence stealing o'er a weary world,
Trusting 'neath the banner of God's love unfurled.

Loving thoughts are rising to the heavenly King;
For the mercies granted, we our hearts would bring;
As the stars in number bring, illumine the night,
We in silent wonder bow before thy light.

Ere we sleep, O Father, hear our childlike prayer;
Let no evil touch us, have us in thy care;
Should we, never waking, see thee on thy throne,
O receive and crown us, evermore thine own.

MARY HARRINGTON GERMAN.

Baltimore, Md.

FELICITE DE LAMENNAIS

THE FIRST CHRISTIAN SOCIALIST

RUTH A. ELLIOTT

Meadville, Pa.

ON the broad sloping beach outside the ramparts of Saint Malo a group of children romped in the sunshine one summer afternoon in 1790. Liveliest of them all was a pale, gray-eyed boy of eight, fiery-tempered, yet sensitive as a girl. "The little bigot" his playmates called him in amazement at his precocious, earnest piety. Féli was his name at home, where, since his mother's death a year before, a devoted old nurse cared for him. The father was a well-to-do ship-owner, ennobled by Louis XVI for his services to the little city in time of famine. Business, politics, and his garden comprised the chief interests of M. de Lamennais. Religion he valued as a sort of social opiate. He was blind and deaf to the beautiful. How different from his wife's tender devoutness and passionate love for music! Her rosary and her violin—those were the only memories of his mother that Féli retained in manhood. During the Revolution this royalist family exposed itself to grave danger by sheltering a priest. Perhaps the boy thought of his dead mother's prayers as he guarded the door for the secret masses celebrated at midnight. Perhaps he hummed one of the melodies she used to play, as he made lace or cultivated flowers, strange interests for a child who climbed trees like a squirrel and swam like a fish.

In vain Féli was sent to school. His violent tantrums and obstinate disobedience made him a terror to his teachers. A private tutor gave up in despair. His older brother, Jean-Marie, tried to teach him. The lessons degenerated into fist fights. At last his uncle, Robert des Saudrais, took him to La Chênaie, a wooded country estate beside the Rance, not far from Dinan. The shrewd old gentleman read his ten-year-old nephew's disposition at a glance, and at once made use of his innate rebellion against authority. Knowing that forbidden books had a great attraction for the boy, he shut him in the library ostensibly as a punishment for refusing to learn his lessons. In a case high on the wall, behind a carefully locked iron grating, he placed the books which he particularly wished Féli to read. The nimble young scamp climbed to the apparently inaccessible shelves and soon found a way to extract the desired volumes, one at a time, between the bars. There he browsed to his heart's content,

until his mind was a strange jumble of church fathers, classical authors, and eighteenth-century philosophers. Rousseau became his favorite, and to Rousseau he owed his lifelong passion for liberty. The immature mind drifted into temporary skepticism.

After two years at La Chênaie he returned home. His uncle's methods had borne fruit, and the intellectual life was now as delightful as it had once been distasteful. By his own efforts Féli learned English, German, Italian, and Spanish. A few years later, it is said, he translated Sophocles' *Œdipus Tyrannus* and planned an Arabic grammar. And this was the boy who had stubbornly refused to learn Latin! His passion for outdoor life and for music continued undiminished. He dreamed of love, but his ungainly physique and careless dress lost him his sweetheart. His dearly loved brother, Jean-Marie, was preparing for the priesthood, and under his influence Féli's childhood interest in religion began to revive.

By his fifteenth birthday Féli had become rationally convinced of religious truth, but he still lacked a vital faith. At twenty he read with intense interest Chateaubriand's *Génie du Christianisme* and Pascal's *Méditations*. Joseph de Maistre and the Vicomte de Bauvald were also largely influential in giving direction to his ideas. Finally in 1804 Jean-Marie, now an ordained priest, wrought the decisive miracle, and the young man of twenty-two received his first communion. Almost immediately he began to consider becoming a priest himself, but he did not make the final decision until ten years later, when he met the Abbé Carron, a royalist exile, in London during Napoleon's Hundred Days. In March, 1816, with neither ecclesiastical education nor assignment to a parish, Félicité de Lamennais was ordained priest. As he celebrated his first mass he heard the Master's voice say, "I call upon you to carry my cross, nothing but the cross. Remember!" And carry the cross he did to the end of his life.

Three centuries before Lamennais' ordination Francis I had given to the long-standing union of Church and State its characteristic modern form. By the terms of his Concordat bishops were appointed by the king and confirmed by the Pope within six months provided His Holiness found no serious hindrance to their appointment. While Louis XIV was king the French clergy had adopted the Declaration of Gallican Liberties, which further separated the Church of France from the Church of Rome. Two of the four articles in this document proclaimed that kings and princes were not subject to any ecclesiastical power with regard to their temporal government, and that the ancient rules, customs, and institutions of the Church of France were inviolable. Napoleon's Concordat of 1801 made the church little more than an annex of the state. Catholicism was

recognized as the religion of the majority. The first consul nominated bishops and the Pope had no choice but to institute them. Bishops and curés alike became government functionaries. Without government sanction the bishops could not leave their dioceses; they had no right whatsoever to meet in general assembly. The clergy must have nothing to do with any movement or organization, either in France or abroad, directed against the established order, and they must give immediate notice of any antigovernment scheme they might discover. In return for these patriotic services they received salaries from the state treasury. The situation was much the same under Napoleon's successors, Louis XVIII and Charles X, although the church received certain concessions, especially in the repeal of laws permitting divorce, and in protection from attacks by the press. Such was the position of the Catholic Church when Lamennais became priest.

Long before his ordination the ardent young convert had rushed to the defense of his church. As early as 1808 Félicité and Jean-Marie published their *Reflections on the State of the Church in France during the Eighteenth Century and on its Present State*. So severely did this book criticize the Napoleonic Church that it was seized by the police. Six years later Félicité's *On the Tradition of the Church Concerning the Institution of Bishops* condemned the time-honored Gallican principle of appointing bishops independently of the Pope.

Within a year after his ordination the Abbé de Lamennais published the first volume of his brilliant *Essay on Indifference in the Matter of Religion*. The fourth and last volume did not appear until 1823. At last the church had found a new champion, more eloquent than Joseph de Maistre and the Vicomte de Bouald. Protestantism to this enthusiastic apologist meant sheer individualism. Gallicanism was an unthinkable contradiction in terms—a national Catholicism. Liberalism meant the right of every man to think as he pleased without regard to any one else. All three he detested. He would not trust himself to individual reason, but based truth upon the common consent, the collective reason, of mankind. The principal doctrines of Christianity he found in all ancient religions. Reactionary the essay was, yet it contained in germ Lamennais' future radicalism. Religion had an essentially social value in his eyes. It was a safeguard against despotism on the part of the government and anarchy on part of the people, both of them infringements upon individual liberty. Here was the unconscious influence of Rousseau. In less than twenty years he would conceive of religion not as a social anæsthetic but as social dynamite.

Almost overnight Lamennais found himself famous. Chateaubriand

and Joseph de Maistre, typical reactionaries, wrote him letters of enthusiastic praise. Even Protestants admired the brilliant ability of their antagonist. His thesis of universal consent frightened the conservative French clergy, who regarded Descartes as their master in philosophy and detected heresy in the new theory. From that day they eyed with suspicion whatever came from the pen of Lamennais.

In 1824 as the most eminent member of the French clergy he visited Rome. Pope Leo XII received him with affectionate cordiality and every mark of respect. What must Lamennais have thought on discovering that his own portrait and a painting of the Virgin were the only pictures in Leo's private room! Rumors flew thick and fast that he had received the definite offer of a cardinalate but had declined it. Very likely the Pope wished to make Lamennais a cardinal, but we have no knowledge of what was actually said during their interview. This simple Breton priest had no desire for pomp and dignity and would have promptly refused any such offer. His plebeian sympathies and tastes were already manifest.

Never an enthusiastic royalist, he soon lost all faith in kings. A year after his triumphal visit to Rome he published *Religion Considered in Its Relations to Civil and Political Order*, a book that openly denounced the Four Articles of Gallicanism and the union of Church and State. He now advocated the universal political power of the Pope. Bourgeois liberals shuddered at Lamennais as at a specter of theocracy. Fourteen of the bishops addressed a declaration to the king in which they defended Gallicanism. The government seized the book and tried the author for treason. It accused him of "effacing the boundaries that separate spiritual from secular authority, of proclaiming the supremacy and infallibility of the Pope and recognizing his despotic power." So ably did the great advocate Berryer defend him that the government imposed a purely nominal fine of thirty-six francs and, in attempting to save its face, only succeeded in making itself ridiculous.

Three years later the Royal Ordinances of 1828 deprived the Jesuits of the right to teach or to conduct colleges, limited the number of their theological seminaries, and interfered with their internal discipline. Lamennais had no great love for the Jesuits, but he was firmly convinced that the king was an enemy of the church, and that the ordinances were prompted by hostility to religion. His counter-attack was contained in *The Progress of the Revolution and of the War against the Church*. He now desired neither royalism nor pure theocracy, but theocratic democracy. A state-protected church was a mutilated church, incapable of saving society. Boldly he appealed to the clergy to renounce government pay and protection and to unite around the Pope. "Be priests and

bishops and nothing else," he wrote. "No other function is compatible any longer with your ministry." This appeal aroused the enthusiasm of the younger clergy and the alarm of the conservatives. The former enemy of liberalism now pleaded for freedom of thought. "An immense liberty is necessary for the development of those truths which are to save the world." In a private letter he wrote, "You tremble before liberalism! Catholicize it and society will be reborn." His own experience had taught him the folly of a muzzled press.

In two short years came another French Revolution. Lamennais did not in the least regret the passing of that ultra-reactionary, Charles X. He would have preferred a republic to the citizen-king, Louis-Philippe. The champion of the church had little faith in any monarchy supported by bourgeois anticlericals. All Europe was seething with revolution. Democracy was inevitable. What folly for the church to pin its faith to reactionary monarchies, destined to be swept away! Let the church relieve the sufferings of the oppressed and hasten the coming of democracy. Thus regenerated let it undertake the universal reconstruction of society. Never before had this fundamental doctrine of Christian Socialism been proclaimed so definitely and cogently or by one so high in ecclesiastical circles.

In October, 1830, the prophet turned journalist. He christened his paper *L'Avenir*, a title not unlike our modern *World To-morrow*. "God and Liberty" announced one of its mottoes: "The Pope and the People" answered the other. What audacity to launch such a paper only three months after Charles X had abolished what remained of the freedom of the press and reduced the electorate to one fourth its former numbers! Its aim was threefold: to defend Catholics against a hostile government, Roman ideas against a Gallican clergy, the common consent of mankind against a rationalistic philosophy. It demanded the rights of local administration, an enlarged suffrage, and freedom of conscience, of the press, of assembly, of teaching. It insisted that methods of worship should be controlled by the spiritual authority alone. Finally it called for complete separation of the church from the state, and addressed this prophetic appeal to the papacy: "Separate yourself from kings, extend your hands to the people, and you will recover in that alliance a domination that escapes you." Lamennais was not alone in this endeavor. Montalembert, a young nobleman of liberal views, and Lacordaire, whose social ideals had drawn him into the church, assisted in the editorial work. DeCoux, later an outstanding professor of political economy, contributed numerous articles.

The people and the rank and file of the clergy gave their enthusiastic

and loyal support. The reactionary rulers of Europe trembled before the fearless champion of democracy. Metternich, it is said, regretted that he could not have Lamennais burned at the stake. The government of Louis-Philippe prosecuted Lacordaire and Montalembert. Lacordaire was acquitted; Montalembert was condemned in law but approved by public opinion. Far from hindering *L'Avenir* this prosecution advertised it. The bishops in particular found it dangerous. Not a few of them forbade its circulation in their dioceses. Parish priests lost their churches, professors their chairs, through real or suspected connection with this seditious sheet. How commonplace its demands sound to-day!

Had Lamennais been more experienced in theology and church history he might have realized the difficulty of the task to which he had set himself. A humble Breton priest was trying to persuade an old, wealthy, and comfortable ecclesiastical organization to espouse the cause of humanity and progress. Such a revolution would be more radical than the Reformation itself. The church interpreted his appeal as an invitation to cut itself off from its own past and from the majority of its followers, an invitation it could never accept. This visionary abbé seemed to have gone mad.

It was Lacordaire who suggested an appeal to the Pope. In October, 1831, *L'Avenir* was voluntarily suspended, and its three editors set out for Rome. They did not foresee that it would never appear again. On December 30 the "pilgrims of liberty" reached the Eternal City. They immediately addressed to Gregory XVI—Leo XII had long been dead—a memorial justifying their position. Pacca, dean of the Sacred College, advised them to return to France rather than waste their time in Rome. They refused to follow his advice. After many weeks Gregory consented to receive them, but only on condition that there should be no mention of business. The interview was as emptily polite as it was brief. The weary months dragged on. Lacordaire left for France. Montalembert and Lamennais remained in Italy. Sensitive and idealistic, utterly plebeian in tastes and sympathies, Lamennais was shocked and grieved at finding in Rome the elaborate pomp, the petty intrigues, the thinly veiled corruption of a temporal court. Was this the institution that should save humanity? At last he began to feel that the Pope had forgotten him, and in July of 1832 he and Montalembert turned their faces toward France. On August 30 in Munich, Gregory's opinion reached them. A thorough believer in autocracy and influenced by pressure from the French, Austrian, Prussian, and Russian governments, the Pope in his encyclical *Mirari vos* condemned unsparingly the ideas Lamennais held dear. Liberty of conscience he called "an absurd opinion," liberty of the press "a

fatal liberty," resistance to legitimate princes "a crime." Separation of church from state would break "a harmony equally beneficial and salutary to the church and to the state." Hoping to avoid the alienation of so brilliant and effective an advocate of the papacy, Gregory carefully refrained from mentioning Lamennais by name.

It was not until 1836 that Lamennais told his own story in *The Affairs of Rome*. If only the Pope had frankly explained that he understood the needs of the church better than Lamennais, an understanding might have been reached. In condemning his ideas the papacy seemed to have turned its back upon democracy forever.

Even *Mirari vos* did not satisfy the French bishops. They appealed to the Pope for a more specific condemnation. They heaped abuse and denunciation upon Lamennais. They openly rejoiced in his discomfiture. Upon them rests the heaviest responsibility for his ultimate break with the church.

Sixteen months after *Mirari vos*, at Gregory's command, he signed an act of submission. "I will sign anything they wish, even that the Pope is God," he wrote a few days previously. What pathetic desire for peace! Yet his spirit remained unbroken. The Pope might impose inaction; no one could force Lamennais to change his belief. He had the soul of a prophet and a poet: he must speak whatever was in his heart. His sojourn in Rome had swept away his confidence in the papacy as protector of the oppressed. The condemnation by the Pope of his cherished ideas and the denunciation by the French bishops had wounded his sensitive nature to the quick. He could scarcely help feeling that he was no longer wanted in the church. At last he gave up all outward connection. Yet the break was gradual. Two years after *Mirari vos* he still thought of celebrating the mass.

About 1829 he had founded at La Chênaie the Society of Saint Peter, a brotherhood whose purpose was to diffuse his teachings.

In 1833 Lamennais was forced by the ecclesiastical authorities in France to withdraw from the Society, yet he continued for some time to live at La Chênaie. Not till 1836 did he make Paris his permanent residence. In the crowded city he longed for the pines and beeches planted with his own hands. He would inquire of every visitor from Brittany, "Are the trees at La Chênaie still as beautiful as ever?"

Secluded as his retreat might be, he could not escape the cry of the oppressed. The Industrial Revolution had left misery and social injustice throughout France. A working day of thirteen to seventeen hours was common. Wages ranged from nine cents a day for a child to forty cents for a man. A laborer could earn barely half the cost of a hand-to-mouth

existence for himself and his family. Four-year-old children toiled in the factories of Lille, and the manufacturers insisted that child-labor was necessary for business. The laboring class was always on the verge of destitution. Nearly half the inhabitants of Lille were paupers. Labor organizations of any kind had been made illegal, leaving the working-men at the mercy of their employers. The social economy of 1830 justified the existing system. In 1831 Poland revolted against Russia and lost her existence as a nation. Thousands of Polish exiles poured into Paris. Gregory XVI protested ineffectually against the Russian brutalities and a few years later bestowed his blessing upon the Czar. Mickewicz's *Book of the Polish Pilgrims* burned itself into Lamennais' memory. In England the Reform Bill of 1832 widened the franchise. Ebenezer Elliott sang,

"When wilt thou save the people?
O God of mercy, when?"

Lord Shaftesbury began his lifelong struggle for social legislation. Lamennais, once the defender of the established order, would soon "consecrate the revolutionary spirit to God."

In the spring of 1834 *Les Paroles d'un Croyant*—The Words of a Believer—burst upon an astonished Europe. Sainte-Beuve, Lamennais' close friend, attended to its publication. Plasson, the publisher, consented to print it provided its title page bore the name of another firm. He himself feared the government's wrath. As the work proceeded the printing shop was thrown into utter confusion. The printers stopped their work to read its burning pages.

Deliberately Lamennais imitated the form and style of the Gospels. He divided his little book into chapters and verses. His sentences reproduce with startling fidelity the rhythm of the Hebrew prophets or of the New Testament books in their French translation. Set expressions—"And," "verily I say unto you"—occur on every page. Like the Master, he teaches the people in parables. He begins:

"In the name of the Father, and of the Son and of the Holy Spirit. Amen.
"Glory to God in the heights of heaven and peace on earth among men of good will."

Four chapters contain extended references to the crucifixion; three are visions; twice he refers to the Exodus. His closing chapter recalls the Revelation of Saint John. This prose-poem is saturated with the Bible.

In Lamennais' thought Jesus has become the champion of the oppressed, a revolutionary person to be feared and hated by the reactionaries of his time.

"Eighteen centuries ago in an oriental city the pontiffs and the kings of that time nailed upon a cross, after beating him with rods, a seditious man, a blasphemer as they called him.

"The day of his death there was a great terror in Hell and a great joy in Heaven.

"For the blood of the Just Man had saved the world."—Chapter v.

Lamennais' overwhelming pity for the oppressed causes him to utter this prayer:

"O Father, thou didst not forsake thy Son, thy Christ, except in appearance and for a moment. Neither wilt thou forsake forever Christ's brothers. His divine blood, which redeemed them from slavery to the Prince of this world, will redeem them also from slavery to the Prince of this world's ministers. See their pierced hands and feet, their open sides, their heads covered with bloody wounds. Under the earth which thou gavest them for a heritage a vast sepulcher has been dug for them, and they have been thrown confusedly therein, and the stone has been sealed with a seal upon which, in mockery, thy holy name has been graven. And thus, Lord, they are lying there; but they will not be there eternally. Yet three days and the sacrilegious seal will be broken and the stone will be broken and those who sleep will awaken, and the reign of Christ, who is justice and charity and peace and joy in the Holy Spirit, will begin. Amen."—Chapter xxiii.

The reign of Christ, the reign of God—how this captivates his imagination!

"The reign of God, I tell you again, is the reign of justice in minds and charity in hearts; and on earth it has its foundation in faith in God and faith in Christ, who proclaimed the law of God, the law of charity, and the law of justice."—Chapter xxxvii.

Man's task, in Lamennais' opinion, is to rebuild the City of God, a society where each man loves his brothers as himself, where all are equal, where each possesses without fear what is his, where each is ready to sacrifice himself for his brothers, where all unite to drive out the wicked man. He continues:

"When you have rebuilt the City of God the earth will blossom again and the peoples will flourish again, for you will have conquered the sons of Satan, who oppress the peoples and desolate the earth, the men of pride, the men of rapine, the men of murder, and the men of fear."—Chapter xxxvii.

Rauschenbusch could not have proclaimed more eloquently the solidarity of the human family than does Lamennais:

"The Heavenly Father has not formed the limbs of his children to be broken by irons, nor their souls to be crushed by servitude.

"He has united them in families, and all families are sisters; he has united them in nations, and all nations are sisters, and whoever separates families from families, nations from nations, divides what God has united; he does the work of Satan.

"And that which unites families to families, nations to nations, is first the law of God, the law of justice and charity, and next the law of liberty, which is also the law of God."—Chapter xix.

Rightly does Edwin Markham hail Lamennais as one of the great prophets of human brotherhood.

Gregory XVI lost no time in condemning *The Words of a Believer*. "A book small in size but immense in its perversity," he called it in the encyclical *Singulari nos*. Guizot, whose Protestant austerity proved no deterrent against shameless bribery, pronounced it "the words of a believer who has lost his faith." A royalist contemporary, M. de Vitrolles, characterized it as "the red cap placed upon a cross." An indignant Englishman, writing anonymously in the *Quarterly Review* for November, 1834, asserted:

"His object is wholly mundane—to calumniate kings—to disparage authority—to level mankind by plundering the rich—to abolish all order and to dissolve all society, by claiming for each individual of the human race an equality not merely of rights, but of riches, and, moreover, of the actual powers of government."

The whole article foams with anger, exaggeration, and misstatements.

Liberals were as overjoyed as conservatives were outraged. Béranger, one of Lamennais' most loyal friends, hailed *The Words of a Believer* as "the new gospel." Liszt, with all the adoring ardor of his youthful soul, wrote:

"God! How sublime is all that! Sublime, prophetic, divine! What genius! What charity! Dating from this day it is evident, not only for a few choice souls, who have loved and followed you for a long time, but for the entire world, it is evident with the last degree of evidence, that nineteenth century Christianity, that is the whole religious and political future of humanity, is in you."

Edgar Quinet, the historian, staunch Protestant that he was, wrote: "You have loosed the tongue of this epoch which was dumb, and you have pronounced the word of life in this chaos." *The Words of a Believer* aroused either vituperation or ecstasy, seldom moderate opinion.

Lamennais the reactionary had become Lamennais the Revolutionary. He had cast off his faith in kings and his faith in the Pope. Yet his faith in the common people and his faith in God remained. The last twenty years of his life were spent in unfaltering service of the oppressed.

The year 1837 saw *The Book of the People*, a social catechism explaining their rights and duties. By "the people" Lamennais means all who work for the common good: farmers, miners, industrial laborers, sailors, soldiers, and scholars. The language and spirit of the Bible

pervade the entire book. To free the people from poverty and degradation is to do the will of God. The new society will be one of political equality, of economic justice. War and capital punishment alike will disappear from the earth. Christ will be the supreme legislator of humanity. This new society will be the product of those principles which underlie our modern social gospel. Man should regard another man as sacred, and whatever destroys or blights personality is wrong. Selfishness is the source of all evil. In an age of feverish nationalism Lamennais declares, "Nevertheless remember well that to the fatherland itself you must prefer humanity." Man's task is to build the City of God.

Two years later he published *On Modern Slavery*. In the France of 1839 two hundred thousand voters controlled a nation of thirty-three million. Lamennais pleads for universal suffrage as a remedy for social injustice. The existing social order was unchristian, "an impious rebellion against God and his law."

"After eighteen centuries of Christianity we are still living under the pagan system. In the name of the Sovereign Author of things, of the Heavenly Father who embraces all his children in an identical love, liberty, equality, human fraternity have been proclaimed; and everywhere is inequality, servitude; everywhere the brother has riveted to his brother's foot the chain of slavery, everywhere the people groan under a sacrilegious oppression; everywhere instead of the great and sweet face of the Christ rises the specter of Cain."

On the Past and Future of the People appeared in 1842. It is a brief history of the development of the common people from the beginning of organized society to Lamennais' own day and an outline of the method by which they may attain a better state. In every chapter he insists upon religion as the source of social progress. The people are coworkers with God. His aim is not to abolish private property but to distribute it as widely as possible. The people are to gain political rights—a necessary condition of economic rights—not by violence but by the only legal means at their disposal, signing petitions.

It was inevitable that Lamennais, champion of the working classes, should win the hostility of a plutocratic government. His pamphlet *The Country and the Government*, published in 1840, denounced Louis-Philippe's policies; the fortifying of Paris, the preventive arrests, the measures against the workingmen. The government fined him two thousand francs and confined him for a year in the prison of Sainte-Pélagie. Not even imprisonment could quench his ardor. Into the lyric verses of "A Voice from Prison," so similar in style to *The Words of a Believer*, he poured his faith in God's loving care and in the indestructible nature

of good, his pity for the people, his belief in immortality. His body might be locked in a prison cell; his soul soared free.

Released from prison, he plunged again into journalism. He contributed to Louis Blanc's *Review of Progress*. He edited two papers of his own: *The Democratic and Social Revolution* and *The Constituent People*. Both failed for lack of money.

The Revolution of 1848 made France a republic. For three years Lamennais was a member of the Constituent Assembly, sitting on the extreme left with the other radicals. He was deeply grieved when the Assembly rejected his proposed constitution as too advanced. Finally Louis Napoleon proclaimed himself emperor and Lamennais retired from public life forever. In the stormy years from 1841 to 1846 he nevertheless found time for literature. He translated Dante, one of his favorite poets, and the Gospels, his ideal "book of the people." In *An Outline of Philosophy* he rejected certain doctrines of the church, especially eternal punishment and the fall of man. He affirmed his belief in endless progress and in the essential unity of all religions. Beauty, both in nature and in art, was to him the manifestation of God. Here, again, is the deep religious undercurrent so characteristic of his thought, in spite of his lack of orthodoxy.

For three years Lamennais lived in retirement in Paris. On February 27, 1854, a congestion of the lungs ended his life. Through poverty, sickness, and persecution he had unswervingly served the common people. Now, at his own request, his body was carried directly to Père-Lachaise and laid without funeral rites in a pauper's unmarked grave. The government of Napoleon III, fearing a popular uprising, allowed only eight persons to enter the cemetery. One of those eight was Béranger, faithful unto the end.

This daring prophet, Lamennais, organized no visible movement. In cutting himself off from the church he lost all claim to be regarded as the master of contemporary French Social Catholics, who are fervently loyal to Rome. The activities of Count Albert de Mun, for thirty years an outstanding advocate of social legislation in the Chamber of Deputies, and the encyclical *Rerum novarum* issued by Leo XIII are their chief sources of inspiration. Yet they cannot but recognize that Lamennais was the first to attempt a reconciliation of Catholicism and popular liberty. Montalembert, Gerbet, Lacordaire, all remained in the church, acknowledged their debt to him, and kept alive the social flame that he had kindled. As editor of *L'Avenir* he gave the budding Social Catholic movement a powerful impulse toward political democracy while most of its pioneers were still royalists. In combining political democracy with

social justice the Popular Liberal Party accomplished what Lamennais attempted more than sixty years earlier. He anticipated the principles now dear to Christian Socialists. He saw the church not as an end in itself, but as a vast instrument to establish a society founded on Christian principles, the City of God rebuilt on earth. He made Jesus the champion of the oppressed and based his demands for political and economic democracy upon this interpretation of the Master. He traced evil to its source in selfishness. He taught the sacredness of human life and judged the good or the evil of an institution by its effect upon personality. He dared to proclaim that nations are sisters, not antagonists, and that duty to humanity takes precedence over duty to country. It was his supreme passion to

"Bring in the day of brotherhood
And end the night of wrong."

FREEDOM

"Love's bonds are chains!" I hear men say.

How blind!

For, only in love's mastery

All freely owned, true liberty

We find.

Who never has surrendered all

To Love,

Whose soul has never heard th' imperial call

To prove

His love in utmost sacrifice,

The glad surrender that all Love implies,

Knows not where Freedom lies.

He lives a slave until he dies.

Who gives himself in Love's abandonment

To be,

Of Love's desire, the willing instrument,

Is Free.

CHARLES E. SCHOFIELD.

Fort Collins, Colorado.

THE PARACLETE

FOURTH GOSPEL, 14-17

ROLLAND LEE DOVE

Boston, Mass.

THE great subject of the "Paraclete" is one which particularly attracts our attention to-day, for it is the Pentecost which has become one of the leading topics of current Christian thought and action, and our subject links us in a very definite manner with this profound question. Moreover, one cannot go far into the realm of Christian living without realizing the exceedingly great importance of this mystical word "Paraclete," for it occupies a place of surpassing worth in all of the relationships of Christians to each other and to God himself.

This Greek word *παράκλητος* is used five times in the entire New Testament—four times in this book and once in the First Epistle of John. Some have thought that this word could be traced to the writings of Philo, but it seems to be very generally recognized that it has nothing in common with this reference with the exception of the name itself (see Scott, p. 330), and the idea of aid or advocacy implied in it. Hastings (H. B. D., vol. iii, p. 666) tells us that Philo employs the word several times in the sense of intercessor or advocate (in the classical sense), and that he uses it (possibly) once in the direct sense—to comfort, "but there also," he says, "the meaning is passive and general."

In the classical use it is a judicial word, and is equivalent in use and etymologically to the Latin word "advocatus." "Both," says Hastings, "are wider in meaning than our 'advocate' and approach nearer our 'counsel.'"

The word "Paraclete" appears also in the Targums and Talmud; but here, too, it is used as a passive.

Among the earliest Christian writers we likewise find this term used in a passive sense—"called to one's side, as advocator, or intercessor"—when they were using it independently and not as an interpretation of the New Testament terminology.

Thus do we discover in the extra-Testamental usage this word agrees with its etymology, but in the New Testament we find that it does not follow its etymology. The word "Comforter" (found in the fourth Gospel) can be explained only in the light of the context which that book affords us. Jesus was departing from his disciples, and in such an atmos-

phere of sorrow it is only natural to conceive of the Paraclete which he promised them as a comforter or consoler. "The same thing happened to *advocatus* in the Latin," says Hastings, for "the sense of 'consoler' is equally unknown to that word outside ecclesiastical usage . . ." (667). Thus, in seeking for the most accurate translation of a word which apparently has no direct English equivalent, we discard the word "Comforter," for, as this author says, "It is false to the etymology of the Greek word and to its usage, and it misses the meaning" (p. 668). We are told here that the revisers took some time in deliberating the usage of this word, and finally they decided to retain it in the translation. The word "Advocate," most of the modern scholars hold, is the best translation. Stevens says that either "Advocator" or "Helper" would serve better than "Comforter." Comforter, in the Latin (*con fortis*—one who strengthens) does convey in part the work of the Paraclete, but it is inadequate. Plummer refers to the fact that John (that is, the author of the Gospel) speaks of Christ as the Advocate. Hastings, however, points out the fact that the word "Advocate" in its modern usage does not conform to either the Greek (Paraclete) or the Latin (*Advocatus*). He finally suggests the use of the word "Paraclete," even though we do not have any direct English equivalent, for the other translations are too limiting in their natures, and Comforter, Advocate, or Intercessor are inadequate for the fullness of meaning which the word really possesses.

Moss (R. W.) says (in H. B. D., ii) that Paraclete is a Johannine word, but that it has its parallels in the Gospel teachings of Matthew, Mark, and Luke (Matt. 10. 20; Mark 13. 11; Luke 11. 13; 12. 12; 24. 49). Bacon says, however:

"John's doctrine of the Paraclete (that is, 'advocator' or 'preacher') completely transforms the Synoptic, which mentions only a promise of Jesus to the disciples in view of the coming persecution, that when summoned before earthly tribunals they would have an 'Advocate' to conduct their defense with more than human eloquence" (p. 296).

Sanday says (p. 220) that a comparison with the Synoptics reveals no exact parallels, though there is, he informs us, a distinct prediction of the activity of the Holy Spirit after the departure of Christ (Mark 10. 19, 20; Luke 11. 13). "On the other hand," he says, "there are, in the Synoptics, remarkable allusions to the continued presence of Christ with his people." For example, after the Baptism experience we find this statement, "Lo, I am with you alway, even unto the end of the world." (Sanday also makes reference to Matt. 18. 20.) To the writer of this paper it would seem that there is but little difference, if any, in these various accounts. At least it would seem to be true that these

writers are all writing about the one great factor which their experiences have afforded them. John, however, does give this matter a very important place in his writings, and we can at least agree that he gives it more of his direct attention. One can easily understand this when he reads the concluding phrases of the twentieth chapter:

"There are many other signs which Jesus showed which are not written in this book; these have been written that you may believe that Jesus is the Christ, the Son of God; and that through believing you may have Life by his power" (20. 30, 31).

There are some who would identify the Logos and the Spirit, but in Scott's reference we find another position. He says:

"Before the Incarnation there was a divine presence immanent in the world, the life and light of all men—and in Christ it was gathered up, so to speak, into a single manifestation." (See Baillie's *The Place of Jesus Christ in Modern Christianity*, p. 207.)

Christ in a definite sense was one with the Logos, but when the Word was made flesh, according to Scott, there was more than the mere abstract Word. He says:

"After the Prologue the category of the Logos falls into the background, as no longer sufficient by itself to explain the historical work of Jesus" (p. 344). "The work of the Spirit," according to this author, "does not connect itself with the pre-existent Logos of the Prologue, but with the earthly life as set forth in the Gospel proper."

The Spirit would not be lost through a merging with the eternal action of the Logos, and it would unfold unto them more fully the words of Jesus. The Logos, however, has cosmical significance, while the Spirit manifests itself solely to the Christian community. Through the Logos God created and sustains the world, but in the Spirit he worked in and through the hearts of believers.

Chapter 14, as Robinson points out, gives an answer to a very important question of that day, "Will Christ come again?" The scholar says:

"This chapter contains perhaps the highest and most spiritual answer which any early Christian leader ever gave to the ever-recurring question of the return of Christ" (p. 216).

Robinson likewise offers us a few very important suggestions in study-methods in regard to these sections. First, keep in mind the fact that this Gospel is based upon the popular oral testimony. Secondly, a substitution of the third person for the first would help to clarify the original views of the author. ("The 'I' style," he says, "is intended by its user to convey the utter sincerity of his conviction that the reading of the chapter in the life of Jesus thus presented has Jesus in person behind it.")

The author of this Gospel is a preacher ministering unto the great needs of his people in Ephesus, and in this manner he endeavors to get his message across the intervening barriers.) Thirdly, he informs us that we can capture the prayer-note here if we will now substitute the second person for the first (14. 1-27 shows this very clearly). Fourthly, he asks that we read it again, keeping these three factors in the forefront of our thinking, its oral first use, its content as a creed, and its rare beauty as a prayer.

As we are dealing with this question, "Will Christ come again?" we find several other issues also brought to our attention. The people are asking, "Why did Christ go away?" and, "How are we to meet this persecution to which we are being subjected?" In other words, their preacher was dealing with current problems, and in his answers we find solutions which extend in their worth and meaningfulness down to our present-day difficulties.

After his departure Christ would continue his work with his disciples (his "students"). The efficiency of his work for them is, however, quite dependent upon their fellowship with him through loving obedience (see Westcott, p. 205). (V. 16) "And I will pray" (that is, ask). "The mission of the Paraclete," says Westcott, "is from the Father who sent his Son (3. 17). In this lies the perfect assurance of love, so that there is a correspondence between 'I will do' (v. 13) and 'I will ask and he shall give.'" In the very title "Father," according to this writer, lies the great pledge that their prayers will be granted. (Note 16. 27, in which we are told that no intercessor is necessary.) He will send "another 'Comforter.'" (Remember the preference for the word "Paraclete" where we have the translation "Comforter".) He is another Comforter, and yet it may be said that in his coming Christ comes too (v. 18). "That he may abide with you forever." His historical presence in the physical body would be limited, but in the spiritual sense he would remain with them forever. In verse 20 we find this statement, "In that day ye shall know that I am in my Father, and ye in me, and I in you." Robinson offers us a valuable suggestion here. "Whenever the expressions 'in me,' 'in him,' 'in the Father,' 'in us,' 'in you' are found in Paul and John, referring them to this figure of the vine and the branches" (in Chapter 15) "will be found to be the best way to understand them." It seems that Paul clung to the Jewish idea of a liberal Second Coming of Christ in the Parousia, but in the fourth Gospel we find the result of Greek influence in particular in the idea of the soul's going home (to God) immediately after death. Here in the conception of the "many mansions" in the "Father's house" we have that idea ably expressed. According to

Paul, Scott says, Christ had departed, but his Spirit given through him and perpetuating his living influence had taken his place and would represent him until he came again. Thus, in Paul's way of thinking, the people were to have communion with his Spirit until the time of the Second Coming when he would again be with them. In 7. 39 we see that the coming of the Spirit was conditioned on Christ's departure, and in 20. 22 we are informed that after his rising from the dead he said, "Receive ye the Holy Spirit." Scott says:

"Doubtless in this postponement of the gift until after the death of Christ (p. 332), John was influenced, in the first place, by the current tradition as embodied in the story of Pentecost; but an examination of his doctrine as a whole proves that he had accepted this tradition as an integral element in his own thought. The Spirit was to take the place of Christ, and therefore could not be while he was present. It proceeded from the glorified life on which he would not enter until after his death." (See reference to Chapter 16.)

Stevens, in speaking of Chapters 14-16, says that the primary object

"seems to have been to assure the disciples that, although he was soon to be no more with them in visible form, a substitute for his bodily presence would be given them in the indwelling Spirit" (p. 189).

Then we come upon the phrase "Spirit of Truth" in 14. 17; 15. 26; and 16. 13. The "Spirit of Truth," according to Hastings (*Ency. of Relig. and Ethics*, 795, 11), "must be explained by the Johannine usage of truth, as deepest, and no bare abstraction—the reality of a divine life and order which has been revealed concretely, historically, personally, in Jesus Christ, who is the Truth" (14. 6). Stevens likewise informs us that as the Spirit of Truth the evil world does not know him or receive him (14. 17), for it has no spiritual affinity for the truth which Jesus has revealed, and which the Spirit seeks to make effective in human life (192). Again he is the Spirit of Truth because he bears witness of the truth to the disciples. Here we have a very definite conception of the nature of the Paraclete in part. "It interprets and enforces the teachings of Jesus, and also fosters in them the life which corresponds to it" (15. 26) (Stevens, p. 192). Moreover, in 16. 13 we are informed that it will guide the disciples into all the truth; that is, truth not only as a matter of knowledge, but also as a matter of the conduct of life. The Spirit of Truth is, therefore, that Spirit by which (or by whom) the Truth finds expression and is actually brought unto man's spirit.

In verse 20 we find special reference to "that day," a familiar expression of both the Old and New Testaments. It was to many the Day in which the Lord would come, or the Day of the Parousia; but, as Robin-

son says, "Here in John's Gospel the 'Day of the Messianic Coming' is interpreted as referring to the great day of the coming of the spiritual presence of Jesus into the heart of each new follower" (p. 221). This is especially intensified in verse 21.

In 14. 21 we are told that he that hath (to have is to possess), and keepeth (keeping is the personal fulfillment of them) my commandments—he it is that loveth me. Here we find in obedience the great sign of love. The believer loves and feels in himself the action of the Father through Christ (my Father). In verses 22-24 we find that on man's side love is a necessary prerequisite, in order that one might receive the Spirit. Love, obedience, and knowledge are therefore correlative. In "my word" we find the idea of the gospel message (that is, the message of Jesus) in its totality. "And we will come unto him and make our abode in him." Here, says Westcott, is the claim that he is true divinity. In 14. 26 we are told of the Comforter, which is even the Holy Spirit whom the Father will send in my name. The Paraclete thus teaches and recalls Christ. Westcott says, "As Christ came 'in his Father's name' (5. 43; 10. 25), so the Spirit is sent 'in his name.' The purpose of Christ," he says, "was to reveal God as his Father, and through this to make known his relationship to men, and to humanity, and to the world. The purpose of the Holy Spirit," on the other hand, "is to reveal Christ, and to make clear to the consciousness of the church the full significance of the Incarnation" (p. 208). Christ's "name" implies all that for which Christ stood.

In verse 28 we have a repetition of that great phrase—"I will come." (The "again" is an insertion which narrows the application of the promise.) Robinson says:

"On the side of method, this was a feat of religious statesmanship on John's part. He made no direct attack upon those who took the apocalyptic prophecies literally" (p. 222). "He turned the appeal of apocalyptic poetry from an idle dream into a powerful agent in the promotion of the Christian cause."

In other words, this preacher knew the art of avoiding objectionable labels. He realized the poor "psychology" of arousing the antagonism of his hearers by the use of words and phrases which would arouse hostile associations in their thinking. He desired open minds, and in this manner he told them that the "day" was already taking place in their very midst. Here we are reminded especially of the great Synoptic message of the kingdom of God which here has its parallel in the attainment of a life that is spiritual and eternal in its inner qualities. Jesus, through the mouth of this preacher, is saying, "If you would only realize the full implications of my task, and if you will concentrate your thoughts

upon me and my great work, then your sorrows would vanish and great rejoicing would take their place."¹

Westcott offers us this interesting outline of the fifteenth and sixteenth chapters:

- "The Discourses on the way:
 - I. The living union, 15. 1-10.
 - II. The issues of union: the disciples and Christ, 15. 11-16.
 - III. The issues of union: the disciples and the world, 15. 17-27.
 - IV. The world and the Paraclete, 16. 1-11.
 - V. The Paraclete and the disciples, 16. 12-15.
 - VI. Sorrow turned to joy, 16. 15-24.
 - VII. After failure, victory."

Robinson affords us a fitting introduction to this first chapter (15) in these words:

"As has been previously stated, the three fundamental words of this Gospel are Light, Life, and Belief in Him. Jesus is the light of the world who lights the way into Eternal life for all who make the great surrender and travel the path thus pointed out. The great surrender constitutes the one and only valid proof of Belief in him or Loyalty to him. Chapter 9 presents and explains Jesus as the Light; chapter 11, Jesus as the Life; chapter 15 now presents and explains the Belief in Jesus or Loyalty by which the Disciple becomes a partaker of that Light and Life" (p. 223).

The Synoptic Gospels explained that "to believe on" really meant to trust in him, but in the writings of Paul we find this along with an additional meaning, namely, that of a closely personal and mystical communion with him. This great personal, spiritual, mystical communion we discover also in this Gospel of the Ephesian preacher. This communion makes two lives blend in their qualities, for they do strike those chords which find a resonance in each other. One of the greatest services which John renders to Christianity, as Robinson points out (p. 225), is to state these supremely mystical sentiments in a simple concrete language which all can understand. This preacher is giving to man profound and essential thoughts in a language which all can comprehend and appreciate. He is a supreme form of philosopher in the sense that he is applying knowledge to life in a way in which all can follow him.

Here in the great allegory of the Vineyard we have Christ, the vine, and we are the branches, and those of us who do keep in vital touch

¹The end of Chapter 14, "Arise, let us go hence," would seem to indicate the natural end of this discourse. Then, at the beginning of 17 we find something new introduced. Therefore, some writers do hold the end of 14 as the end of this discourse, and some do place it at the end of Chapter 16. Our discussion concerning the Paraclete, however, continues on into Chapters 15 and 16.

with him bear not alone the leaves, but also good fruit. (We are reminded here of Paul's references to the "fruit of the Spirit"—for example, Gal. 5. 22, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control." (To re-word this in the light of modern psychology we might say, The Fruit of the Spirit is to be realized in the fullest and highest expression of man's capacities, which are indeed akin to his highest spiritual and moral self.) Christ's great work is accomplished for them, but they must co-operate with his will (15. 3, 4). Here we have that section which gives special reference to the "abiding in" Christ, and having Christ "abide in you." Tennyson's Ulysses says, "I am a part of all that I have met," and here we are asked to have such an intimate communion with the spirituality of Christ that we will become like unto the God that is in him. In verse 7 we are told that if we abide in him we may ask whatsoever we will and it will be done unto us. Here, to abide, as we have said, implies the idea of a oneness of qualities and desires. It is the same as our phrase "in his name" (which we find in this Gospel), or, "in Thy name we ask it." When we ask for something in this manner we are placing ourselves in an alignment with the Spirit of Christ—asking, as we are, that our wills might be brought into a harmony with his, so that our thoughts (our desires) and our actions will indicate his presence in our lives. Westcott says, "The petitions of a true disciple are echoes (so to speak) of Christ's words. As he has spoken, so they speak. Their prayer is a fragment of his teaching transformed into a supplication, and so it will necessarily be heard." It is indeed an important thing to notice how the promise of the absolute fulfillment of prayer is linked with the personal fellowship of the believer with Christ. This is given not only in this Gospel, but also in Matt. 18. 19, 20, and in John 15. 16.

In verse 10 we have a promise which is the exact converse of 14. 15. Obedience and love are perfectly correlative. Love assures obedience, and obedience assures love. The love which the disciples entertain for Christ carries with it the purpose and the power of obedience, and the spirit of obedience is even more than a sign of love (8. 35); it secures for the disciples the enjoyment of Christ's love. Furthermore, as Westcott says, "The love of Christ as it is realized unites and includes inseparably man's love for Christ and Christ's love for man" (p. 219). And "in his love," that which is the perfect love of devotion to God, we discover the highest conceivable good. This love of Christ was realized in absolute self-sacrifice, and in such did he realize the fulfillment of a great joy. Here in 15. 11 he says that He is doing these things that they might enjoy the blessedness which belongs to his work, and that in like manner their joy might be

made full (or fulfilled). We recall here the beautiful words of Thomas à Kempis in his *Imitatione de Christi* (3. 5),

"The noble love of Jesus driveth a man to do great things, and stirreth him up to be always longing for what is more perfect."

In these verses, 11-16, we have an especially wonderful section regarding the sublimity of this communion of Christ and his disciples. "This is my commandment, that ye love as I have loved you." His was a love which expressed itself even to the Cross of Calvary, so superlative was its quality. Here, too, he drops the figurative language of the vineyard, and in its stead he speaks of the bonds which link souls in the embrace of friendly communion. And within this relationship of souls we find a worthy cause for his departure. "Greater love hath no man than this, that a man lay down his life for his friends." Some, to be sure, did not lay claim to kinship within such a circle of hearts where adoration and its fair accompaniments held sway, but in his heart of hearts he did love them every one, for he knew them all to be, from the most worthy to the least, men with a capacity for sonship in his Father's kingdom. So supreme was the nature of this love which he bore that he lived and died for them. Here, indeed, we have a memorable statement of the cause of his going. He regarded them not as slaves to answer to his bidding, but as friends who served with him because of the greatness of their love. They were not to follow him from a distance; they were to walk and talk with him—sharing their offerings each with the other. He wanted to gain their friendship through the process of being unto them a friend. Doctor Hoffman (of Ohio Wesleyan University) once said, "Your best friends are those who make you do your best," and that was the kind of a friend which Jesus wanted to be unto his fellows.

This great Ephesian minister wanted to make of these men sturdy and courageous believers who would follow in the way of Christ no matter how hard the battle went (18f.). Christ had withstood his persecutors even unto death with the sublimity of his love, and though they had destroyed his body his Spirit yet lingered in their midst. The problem of persecution was one of exceedingly vital importance within that group of Ephesian listeners, and their preacher knew of their trials and temptations. He had had them himself, and out of the realm of his experience he was giving them the greatest prescription of which he knew. He could speak unto them not in mere citation of others, but with the authority of his own convictions based upon the tests which he had undergone within the great laboratory of life. There had been persecutors who had "dogged" the steps of Jesus. They had hated him without cause (v. 25),

and with the Spirit to which they (the disciples) were witness they could represent his case rightly before the world. Even as Hamlet did ask Horatio to set his part upon the stage aright, so did Jesus ask (in a far greater way to be sure) that his faithful followers might thus ably serve the great cause which they shared in common.

In Chapter 16 we find this preacher of Ephesus dealing in great part with that question, "Why did Jesus go away?" In verses one to four we find the concluding remarks made in reference to persecution. Then from 4-14 we have a treatment of Jesus' departure (v. 5). So greatly had they concentrated their attention upon their own loss that no one had asked of him how this going away affected him. Going back to verse 4b we find a re-emphasis on the idea of the departure of Jesus serving as the condition for the coming of the Paraclete. "And these things I said not unto you at the beginning, because I was with you" (from the beginning). Westcott, 226. "The preposition ἐξ ἀρχῆς," says Westcott, "suggests the notion of that which flows 'out of' a source in a continuous stream, rather than of that which first began from a certain point." Christ had spoken of the new relationship of the disciples to himself through the Paraclete. "This fresh revelation was part of the vision of the future now first unfolded" (Westcott, 227). Now in verse 5 he implies that his great task is finished. Doctor Newton says that the people were asking him, "When are you going to begin? When are you going to begin?" But he replied, "It is finished." Sorrow had so filled the hearts of his followers that it had shut out thoughts of strength and consolation (v. 6). "Nevertheless," says Jesus, "I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter (Paraclete) will not come unto you; but if I go, I will send him unto you" (v. 7). Here we have another statement of the cause for his departure—it is better that he should leave them. In other words, as Robinson remarks, this Ephesian preacher wishes to convince the people of Ephesus that his going was a very part of God's plan. Had he not left them they would have continued in the state of the first disciples during his sojourn with them—as mere followers without initiative and without vision. Westcott says, "The departure of his limited bodily Presence necessarily prepares the way for the recognition of a universal Presence" (p. 227).

He will convince the world of its sin (v. 8). He (the Paraclete) will convict the world—humanity apart from God, though not past hope—concerning the matter of sin, righteousness, and judgment. A revelation of the truth accompanied by the conviction that it is the truth will serve in this manner. Sin, righteousness, and judgment are the cardinal elements in the determination of man's spiritual status.

"When the conviction concerning sin is complete, there remains for man the choice of two alternatives; on the one side there is the righteousness to be obtained from without; and on the other, a judgment to be borne."—Westcott, p. 228.

This Spirit will not only convince the world of this factor, but it will also acquaint the world with its definite need of a knowledge of what these elements really are. Then the world will be conscious of its need of a great change.

We then find in verses 9f. the three "because's": "Of sin, because . . ." (Sin is in setting yourself apart from God, and to believe in Christ is to adopt his method of a full surrender unto God. To follow him means to consecrate your all whole-heartedly and unreservedly unto the Father.) "Of righteousness, because. . ." (The attitude of people toward Christ reveals their knowledge or lack of knowledge of the meaning and worth of righteousness, for in him do we find the supreme example); and "Of judgment, because. . ." (The ruler of the world has been judged in the light of God's standards, and his standards have been found untrue and inadequate.) B. W. Bacon says that in the context (16. 7-14) we have the function of the Paraclete described in two of its aspects:

"1, that which it presents to the world, which is simply convicted by it 'in respect of (its own) sin, and of righteousness (as shown in the church) and of judgment' (in its God-given triumph over the power of Satan in the world); 2, that which it represents to the church as Revealer of the things of Christ." "In the former," he says, "we recognize an adaptation of Paul's sayings to the Corinthians (1 Cor. 14. 24, 25)," and, "in the latter we recognize the wider and continually widening aspect of the promise which finds its fulfillment in the pentecostal gifts of 'prophecy,' 'exhortation,' 'insight,' and 'edification'—all of which for the primitive church are comprised under the term Paraclete" (p. 297).

In verse 12 we are made to understand that all has not been said, but that there will be future developments. In other words—the Christian faith is not a crystallized set of teachings delivered once for all. It is a living, organic, dynamic, progressive faith which continues to develop throughout the centuries as men by their advanced understanding do acquaint themselves with its larger and fuller implications. (Even after 1,900 years we are yet learning, and very decidedly so, the truth of this statement.) There is indeed need for being led and guided into the fullness of the Truth, but the testimonies of history would seem to give us some reason to believe that this "great ocean of truth yet undiscovered" (of which Newton spoke) is challenging the hearts and minds of men to greater expressions, and to an ever-increasing faith. In Christ do men find the way, and in his name they are being guided into a fullness

of the truth. He is expressing to man the will of the Father, and it is not himself, but the Father of whom he speaks. He is revealing to man that which he himself did find revealed. In verse 14 we learn that the relationship of the Spirit to Christ is parallel to Christ's relationship to the Father. The Son is glorified, for in the revelation of the Truth do we discover his glory. "All things whatsoever the Father hath are mine."

(In 17. 19 we have this interesting parallel—"and all things that are mine are thine, and thine are mine, and I am glorified in them.") This realization of the glory of Christ will come when they realize that newer and higher relationship with him. "In that day," we are told, "ye shall ask in my name, and I say not that I will pray the Father for you; for the Father himself loveth you, because you have loved me, and have believed that I came forth from the Father" (verses 26, 27). Thus we are told that the Father already loves us, but that to know of his love we must "see" Jesus. Doctor Lowstuter takes this attitude, but Westcott, Dummelow, and some others hold that this does not do away with Christ as a heavenly intercessor. (See Rom. 8. 34; Heb. 7. 25; and 1 John 2. 1.)

We, then, give a brief section to a special treatment of the Spirit and the believer. In 14. 15-24 we had a section in which, as Bacon says, the Paraclete is made practically to take the place of the Second Coming of Christ. Here Judas (not Iscariot) is disabused of the crude eschatology of the Judaists, and is informed of the idea of the eternal indwelling of the Father and of the risen Christ in the believers' hearts in the real Second Coming. (This, as we said, shows an indication of Greek influence.) Stevens says, "This work" (that is, of the Spirit in Believers) "is to foster the Christian life in those who receive Christ" (p. 207) (John 14. 26; 16. 13; 15. 26; 1, 2. 27, 1, 5. 7). It is true that the first believers came into their belief largely because of the visible presence of Jesus, but it was his purpose that men should ground their faith not upon signs and miracles, or upon impressions made by his visible presence alone, but upon that which he taught and actually lived.

"Only the experience of the joy and richness of the new spiritual life; only the certainty which the fellowship with God imparts, can supply an immovable foundation for faith."—Stevens. (See 20. 29.)

This great faith must penetrate beneath the surface of Christ's person and must derive its life from his innermost divinely spiritual life. While he was with them, physically present, there were barriers which did limit the spirituality of their communion. While he remained in their midst

they yet retained their Jewish prejudices and narrownesses, and not until his departure did they begin to realize that joy which came with a certain realization of the implications of his life and teachings. At first they had difficulty in understanding him (Mark 7. 18, etc.), but here in the fourth Gospel we have an example, a fitting testimony of a heart strangely warmed by his presence. Furthermore, the whole history of the apostolic age is a marvelous illustration of this fact. Scott says:

"Divine as He was on earth, he was yet trammelled by the limitations of earthly existence, and could not exert his whole power till he had reassumed his state of glory. He could not impart his supreme gift," says this author, "until he had departed, until he had passed through death into his higher unrestricted life" (p. 335).

(The writer of this paper is inclined to think that the frequent references to physical limitations are partly due to their definite distinction of the physical from the spiritual. George A. Gordon especially emphasizes this in his book *Religion and Miracle*.) It is of special interest to note also that only believers are prepared to receive of this spiritual enlightenment. We are reminded of that statement of the Beatitudes—"Blessed are the pure in heart, for they shall see God," for only the pure in heart were spiritually ready to recognize his Presence. Moreover, this Spirit in their hearts would guide them to the truth, and in so doing he will glorify the Christ whom he reveals more fully. Not only this, but he (the Paraclete) is to aid men in bringing them into a remembrance of all that Christ has said and done.

We have noticed that the author of this Gospel speaks of the Paraclete as of a personality—giving it a personal reference. Except for certain direct grammatical requirements even the *Pneuma* (a neuter noun) is referred to as a Person. Scott says, however, that this was done also in the Old Testament, and in Greek literature, and has therefore no special significance. Stevens, on the other hand, mentions the fact that this Spirit (or Paraclete) is ascribed to have the capacities of a personality—as well as the name of one. "He" teaches (14. 26), speaks (16. 13), and makes announcements of future events and the proclamation of the Truth of Christ (16. 13, 14).

We finally arrive at the section wherein we will discuss briefly the nature of the Paraclete in his reference to the Spirit of Christ, the Spirit of the Father, the Spirit of Truth, the Holy Spirit, and the Spirit. Stevens says, in conclusion, "that the close association of the gift and work of the Spirit with the ideas of abiding in Christ and of readiness for Christ's coming can give no ground whatever for denying or doubting the distinction between Christ and the Spirit which is elsewhere so ex-

explicitly affirmed." He does say on page 204, however, in discussing the meaning of "In my name":

"The name of Christ, therefore, stands for that which Christ is; it is the symbol for his saving life and power," and "that the mission of the Spirit is a part of the redemptive economy in which lie the whole purpose and meaning of Christ's work. Thus the work of the Spirit is therefore inseparably likened to God's historic action in the redemption of mankind through Christ."

He holds, moreover, that it is in alignment with Christ's work on earth in the nature of its operating, and that it belongs to the same sphere and contemplates the same ends. It does lie in part beyond Christ's historic work, but in this it is merely continuing and perfecting the work of Christ himself. It (that is, the Spirit, which we have sometimes referred to as "He") thus represents a carrying forward and completing of God's redemptive purpose. (See Stevens, p. 206.) Then we come to one of Stevens' finest statements: "The truth is the true life of fellowship with God," he says, "and of likeness to him," and, "Of this life Jesus presents the perfect type." Moreover, "The work of the Spirit is to teach men all things which pertain to that life, and to lead them on in a more and more perfect experience and realization of it" (p. 206). Furthermore, in 14. 16, he says "that the passage applies by clear implication the same designation to Christ and to the Holy Spirit, and applies it in the same sense." Scott (p. 343), referring to the Spirit in its relationship with Christ, says, "It is one with Christ. The Spirit which he sends to his disciples is simply himself as an unseen Presence" (14. 26; 16. 8-11; and 12-15 all relate the Spirit to Christ). In 14. 16, and 15. 26, Scott points out that it would seem that it (the Spirit) is from the Father, but, in truth, it is the Father working through Christ. Jesus has said that he will send them "another Paraclete," even the "Spirit of Truth"; but in the same breath with this (14. 16) he adds (14. 18), "I will not leave you comfortless; I will come to you." Thus, as Scott here informs us, these two are really one. It is true that John was somewhat influenced (we believe) by Paul's doctrine that the union with Christ was to take place at some future date, and that the Spirit would serve as his substitute during his absence, yet John differs from Paul in this important respect that he conceives of Christ as already returned and inwardly present in his people. (Thus while John would make them one, Paul would distinguish between them.) Scott says:

"The exalted Christ, who abides with his people as the Spirit of Truth, is one with Jesus, and delivers a message in which the first message is perpetuated—in which it is expressed more fully, and adapted to the world's ever-changing needs" (p. 352). "It is the Spirit of Jesus," he says—"His mind as revealed in his earthly ministry, living again in his disciples. It will only interpret to

them, under new forms, and in larger measure, the truth which he delivered in his recorded words" (p. 252).

Doctor Lowstuter makes these very significant statements:

"He (the writer) speaks of them (Spirit, God, Christ, Spirit of Truth, Paraclete, etc.) at times as distinct personalities, but he does not distinguish his terms. These terms were never clearly and sharply defined, nor were they separated one from the other by the author. These are really a grouping of terms in expression of the same indefinable experience. The New Testament does not know how to get Jesus without God, nor God without Jesus. John mentions the kingdom of God only three times, but he talks about the eternal life—the life with an eternal character."

(It is not difficult to link this with the synoptic teachings regarding the kingdom of God.) Baillie makes this important observation—that the conception of the inward Christ—of the Christ in me—lies right at the center of Paul's religion.

"That Christ should be 'formed in us' and should 'dwell in us' . . . that was what he meant by being a Christian" (p. 195). "He who indwelt in Paul's heart," he says, "and whose indwelling constituted Paul's Christianity, was neither Christ as realized apart from God, nor God as apart from Christ, but only God as manifest in Christ" (p. 196).

He cites the statements of Dean Inge and Stanley Jones. The former says, "In no part of the New Testament are we encouraged to distinguish sharply between the glorified Christ and the Holy Spirit"; and Jones says:

"It is an actual fact of experience that when you deepen the Christ-consciousness you deepen the God-consciousness. Jesus does not push out or rival God; the more I know of him the more I know of the Father. I do not argue that, I simply testify" (p. 200).

Baillie, in *The Place of Jesus Christ in Modern Christianity*, says:

"The Christian life, according to men of early Christianity, was said, without distinction, to be a life in the Spirit, a life in Christ, and a life in the Logos; the indwelling Presence in the Christian soul was said, indifferently, to be the Spirit of Christ or the Word of Christ; and that which had been made manifest in the flesh of the Carpenter of Nazareth was said, by different writers and in different contexts, yet with substantially the same meaning, to be God's Spirit, his Christ, or his Word."

Lewis, in his *Jesus Christ and the Human Quest*, points us to the testimony of history, and says that,

"It remains that at innumerable points in the historic church the pure Spirit of Christ has broken out in blessing to men—the Spirit of love, of purity, of service, of self-forgetfulness." "And it remains," he says, "that no man can have what we have set forth as living faith in Christ without becoming at the same time a center of redemptive power" (p. 265).

Stanley Jones, in his most recent book, *The Christ of Every Road*, informs us that one of the great difficulties which has confused men regarding the Pentecost has been the objectionableness of its old framework. Berguer likewise makes reference to the physical framework—tongues of flame, sound of mighty winds, the speaking with tongues, etc. Again in reference to Stanley Jones we find him saying that the sane, wise Christian thing for those who are abnormal or subnormal in their expression of the Spirit of Pentecost to do is to return to the normal and "spiritually healthy" way of living. It was this normal expression of the Spirit, he says, which caused men to realize its implications in the way of a universality which would enable them to speak of "The Christ of Every Road." A. B. Bruce says, in his *Kingdom of God* (p. 272):

"The Church is only a means to an end. It is good only in so far as it is Christian. There is no merit or profit in mere ecclesiasticism. Whatever reveals the true Christ is of value and will live. Whatever hides Christ, be it pope, priest, or presbyter, sacraments or ecclesiastical misrule, is pernicious and must pass away. . . . If the visible church should fail in this, then it must and will pass away, leaving the spirit of Christ free room to make a new experiment, under happier auspices, at self-realization" (p. 272).

Thus do we find this great minister of Ephesus preaching to his hearers out of the authority of his own experience—affirming the accessibility of the Father through Christ, and challenging them to open their hearts unto this Spirit that they might live in harmony with its "dictates."

THE HEART'S PARADISE

At the end of all wrong roads I came
To the gates of a garden without a name.
There, till the spell should fail, I found
Sudden Elysium, strange with sound
Of unknown birds and waters wild
With voices unresolved for rest.
There every flower was fancy's child,
And every tree was glory's guest;
And Love, by darkness undefiled,
Went like the Sun from East to West.

SIEGFRIED SASSOON.

From *The Nation and the Athenæum* (London).

EDITORIAL DEPARTMENTS

EPISTLES FROM THE EDITOR

BIMONTHLY BREVITIES

A HOLIDAY should truly be a Holy Day. Why not make the Fourth of July, this Pentecostal year, more than a memory of the American Revolution or an emphasis of the Declaration of Independence? The only genuine democracy is an inward spirit of life rather than mere external legislation. From her attitude of "life, liberty, and the pursuit of happiness," the United States of America should go on to become a true kingdom of God, standing for universal human brotherhood, international fellowship, and perfected social service. Let us make the Sermon on the Mount a spiritual constitution for our own country and for all mankind.

CHRIST in history was crucified by orthodox Pharisees, ecclesiastical Sadducees, and the political Pilate of Rome. Even to-day we have a perpetual Calvary, not only on Good Friday but throughout the year. He is being crucified afresh by those false Fundamentalists who are substituting creeds and confessions of yesterday for the present Living Lord, and the mischievous Modernists who use the same speculative way in putting propositions (merely negative) in the place of a Person and, worse still, the politicians who make financial prosperity and military success the supreme achievement of nations rather than the creation of a Christlike life in mankind which will solve all the problems of the world. A perpetual Pentecost will transform personality and save us from that inward slaying of the soul which is the constant anguish of our Master.

PRACTICALLY all of the messages from the Risen Christ between Easter and Ascension were an inspiration of his disciples for evangelistic and missionary work. And his Pentecostal gift of the Holy Spirit was primarily for that purpose as stated in the last words he spoke to them. Our ministers who do not make personal messages for the salvation of souls and who preach no missionary sermons to their congregations are themselves the backsliders who have reduced the growth of our membership and caused the financial slump in World Service. We need a new baptism from the Holy Spirit, filling our lives with more than mere physical breath and touching our speech with the fire of God.

A NEGRO spiritual, sacred both in its music and its sermon to the soul, contains these two poetic lines:

"God gave Noah the rainbow sign,
No more water but fire next time!"

A deadly baptism of water which was a deluge may indeed become a fiery baptism of saving power to all mankind. For fire, which in its most terrific symbolism is made a picture of Hell, is on its inspiring side an emblem of power, which both purges and quickens the life of man. We need that more vital gift of that sevenfold light of the Spirit, the eternal rainbow of human hope.

MOSES, or whoever wrote that marvelous first chapter of the Bible, and Saint John, who gave us the fourth Gospel, which is probably the last written message of the Holy Scriptures, both began with the words, "In the beginning." Certainly, without God there is no creative beginning and all beginning of creative life in ourselves is from "the Word who is God." The Invisible Power which built the universe is one with the visible Person who by the gift of his Spirit gave birth to the church. Both the Old Testament and the New are poetic in their statement and prophetic in their picture of the past and their promise for the future.

A MODERN poet has made this grandiloquent praise of poetry:

"Thou art the sun, majestic Poetry,
Of all the music, which through countless years
Hath been recorded by celestial spheres;
Thou art the permeating harmony,
Which correlates the soul of Deity,
Wherever manifested it appears;
The cosmic rhythm, which my spirit hears
In moments of enchanted ecstasy."

While all of his verses do not reach the divine, it is a truth that art at its best is a vision which tries to transform the heavenly ideal of the spirit into the real of earthly expression. Its climax is poetry and music. To-day, mechanistic attitudes of thought are destroying culture in education and art as man's creative gift. A revival of religion will bring back beauty to the world. Idealism is an enlargement of realism.

COLERIDGE, after the birth of his eldest son, Hartley, wrote a sonnet, ending with this prayer:

"O Lord! to thee I bend,
Lover of souls! and groan for future grace
That ere my babe youth's perilous maze has trod,
Thy overshadowing Spirit may descend,
And he be born again, a child of God!"

All little children are citizens of the kingdom of Heaven, and can be kept there if the family is filled with the breath of the Spirit. Let us make this prayer with the poet for that "future grace," and live it with our sons and daughters.

TAKE the letter "i" out of "ideals" and it is reduced to mere "deals." Millions of men are performing that transformation of themselves from spirit to flesh, as by selfishness they turn big business from social service to greedy gain. As I or you abandon the infinite idealism which is eternal and vital we sink to a limited realm of realism wholly temporal and deadly. Perfect stewardship in all the work of the world will change earth to heaven.

LEAVES, born of the west winds of spring, now in midsummer are in their perfect glory, but in late autumn will fade away and die. But those green beauties are creating a new life for the coming year. On the naked boughs of winter are the almost unseen germs which in 1931 will again live in leaves, flowers, and fruits. How is it with ourselves as age slowly brings our bodies to their end? Are we living for the future? Do we nurse within ourselves the hidden germs of eternal life?

A FAMOUS passage of Buddhist teaching is in quite close fellowship with the spiritual ethics of Jesus as taught in the Sermon on the Mount:

Let a man overcome anger by love,
Let him overcome evil by good;
Let a man overcome greed by liberality,
Let him overcome a liar by the truth.

Like moral principles can be found in the Hebrew prophets of the eighth century before Christ. The glory of our Christian faith is that we possess in Jesus Christ a Divine Person who revealed it in his earthly life and that he is now giving us his indwelling presence in our hearts by the Holy Spirit, transforming us into his likeness and giving us power to practice as well as preach the love of God.

PACIFISM, in its true etymological sense of "peace-making," seems to be growing in Europe, especially among the young. Hosts of those who were soldiers in the World War have passed beyond the war mood. It is really becoming a somewhat organized movement among the youth in some of those nations to make a political battle against all military fighting. May we not hope that soon there will be a United States of Europe as peaceful and as powerful as the United States of America? This ought to bring both continents into international fellowship.

A HOLY BIBLE will offer any minister of the gospel more material for preaching than all other sources which some of them use. It contains true spiritual messages for every problem of this twentieth century and all ages to come. Those so-called fresh subjects which some are using are not as truly modern as the eternal record of the Scriptures. Those who employ this divine record present to their congregation a wider variety of themes than those pretended modernists who seek cheap popularity in the pulpit rather than inspiration and sacred edification.

SPECIAL Sundays have become a great peril to the spiritual influence of the church. As the *Canadian Journal of Religious Thought* says of them, mentioning "Mother's Day," they are "occasions for an orgy of saccharine sentimentalism which is as unprofitable for religion as it is highly profitable for the florists and confectioners." Even to emphasize "Thrift Sunday" would probably confine many members of the congregation to be economical that single day in all the year. It is well to follow a Christian Calendar which deals with the entire life of our Lord from Advent to Pentecost and still better to also use the entire Bible from which can come messages fitting every phase of to-day. A holy mother in heaven will rejoice in this method.

GRACE does not limit but produces Free Will in the soul of man. The sinner has no true liberty. As Paul has demonstrated in the seventh chapter of Romans, he is in absolute slavery. The Holy Spirit in bringing conviction of sin, offers also the freedom of choice to the human will. To become a child of God is emancipation from the thralldom of sin to the autonomic immunity of the divine personality. Even those silly "Wets" who plead for "personal liberty" by abolishing prohibition are largely in the vassalage of alcoholic appetite. Real regeneration will save them both from the feudalism of law and from the worse serfdom of diabolical depravity with its degenerate sensuality. The King of Kings is not an autocrat; he is the liberator of the universe. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (Galatians 5. 1).

SAINT AUGUSTINE

AUGUST 28th of this Pentecostal year 1930 is the fifteen hundredth anniversary of the euthanasian transfer from earth to heaven of Aurelius Augustinus, who was after Paul one of the greatest saintly prophets of Christian history.

Born in Tagaste, a Numidian village of North Africa, on the 13th of November, 354 A. D., he was son of Patricius, a heathen but faithful father, and Monica, a Christian mother, one of the noblest women in the history of our church. Well trained in schools of Madaura and Carthage, and a perpetual student of all literature, his early life was rich in scholarship but poor in spirit, for his sensuality of temper together with a mental perversion from the mock-wisdom of Manichæanism, Academician skepticism, and mere Platonic idealism. Yet the prayers of his mother, the life of Saint Anthony, and later as he went to Milan in Italy, the sermons of Ambrose, that great oratorical bishop and Christian poet, and, more than all, the Epistles of Paul aroused conviction of sin, restlessness of feeling, and a deep yearning for delivery from sensual passion and into divine experience. All these influences were mighty weapons of the Holy Spirit to lead him to a transformation into a life of holiness.

It was in a garden of the Villa Passiciaum near Milan, where Augustine, still tormented by violent struggles of mind and heart, hearing some children playing a game and crying *Tolle lege*, "Take read," it became for him a divine voice and at once looking into the Pauline manuscript in his hands, these words flashed upon him, "Put ye on the Lord Jesus Christ." Here are some words from his *Confession* that express his experience:

"I have loved thee late, Thou Beauty, so old and so new; I have loved thee late! And, lo! thou wast within, but I was without and seeking thee there, and into thy fair creation I plunged myself in my ugliness; for thou wast with me and I was not with thee. . . . Thou didst call and didst cry aloud and didst shine and didst drive away my blindness. Thou didst breathe and I drew breath and breathed in thee. I tasted thee and I hunger and thirst. Thou didst touch me and I burn for thy peace. If I, with all that is within me, may once live in thee, then shall pain and trouble forsake me. Entirely filled with thee, all shall be life to me."

So he was baptized in Milan on Easter Sunday, 387; and with him his bastard boy, whom, although not born in marriage, he had named Adiedatus, meaning "given by God." His whole life was transformed, and he lived exclusively in the service of Christ. Three years later he returned to Africa, was ordained elder in 391 and made bishop in 395, of Hippo Regius (now Bona), a maritime city. There for thirty-eight years he lovingly labored for God and made it the very intellectual center of the Western Christendom of that age.

It is not necessary to relate here a larger biography of Augustine. All our readers should possess and read his own wonderful autobiography, *The Confessions of Saint Augustine*, a supreme message of patristic literature, written ten years after his conversion. It must be placed beside

such devotional works as the *Imitation of Christ* and *Pilgrim's Progress*. We shall certainly continue to follow this spiritual message, after reading in one of its earliest paragraphs these words:

Fecisti nos at Te, et inquietum est cor nostrum, donec requiescat in Te.
("Thou hast formed us for thyself and our hearts are restless until we find rest in thee.")

Most marvelous was that heavenly baptism which came to him at his conversion in that garden as he rested under a fig tree, and reading a Pauline sentence in Romans, the spirit struggling with the flesh conquered sin and started a holy life. Here is a fine record of his own as to the divine power of that passage: "As I finished that passage, as though the light of peace had been infused into the heart, all the darkness of doubt dispersed."

That next greatest book of Augustine, *The City of God*, while its picture of the coming universal kingdom of God may have been too highly emphasized on its political side in the next century when papacy in Rome begins to claim mastery of the Holy Catholic Church, Augustine had a true evangelical theology which did not stress ecclesiasticism but emphasized the work of the divine grace through the Holy Spirit.

Therefore, in that Augustinian Order of monasticism, there came, a millennium later, Martin Luther, who became a reformer of a worldly church, primarily by his own personal conversion through the scriptural message, "justification by faith," but was also greatly helped by the life and teachings of his great leader, Saint Augustine.

There is one element in historical theology which is an essential dictum in its study to avoid deadly dogmatism and enter the vitalism of personal experience by the indwelling Spirit of God. All genuinely awakening leaders in religious thought did not start with their doctrinal teaching, but with their primal touch of the Breath of God and the Baptism of Fire.

Paul on his road to Damascus, Augustine in that Milanese garden, Luther in his horror of papacy at Rome and his inward vision of the divine presence, John Wesley in that room in London on Aldersgate Street where his heart was "strangely warmed," to none of these was it theology, the science of religion, but real religion itself whose inspiration fulfilled to them the promise of Jesus, "The Holy Spirit shall guide you unto all truth."

Well may we pray, even after the Whitsunday of this Pentecostal year has passed, that still every coming day shall be Pentecost, and that more than a single Paul, Augustine, Luther, and Wesley will be given to

the church of the future, and that a multitude of ministers may be transfigured by the divine Paraclete to prophetic power, and that all coming sermons, after this Pentecostal revival, will be addressed not only to the intellect in instruction but to the conscience and the will in conviction, conversion, and inspiration.

Therefore, though many historians have placed Augustine beneath Origen, Eusebius, and Jerome in learning, he absolutely possessed a divine knowledge, born of spiritual birth and perpetual communion with the Holy Spirit, which made him one of the greatest leadership souls in all the records of Christianity. So he was a prophetic thinker rather than a mere scholar, and he rightly placed the Holy Scriptures in their higher heavenly beauty above all classics of literature.

Augustine wrote poetry in prose. Here are some selected passages from his *Meditations*, which rightly emphasize the heavenly vision:

"O how wonderful, how beautiful and lovely are the dwellings of thy house, Almighty God! I burn with longing to behold thy beauty in thy bridal chamber. . . . O Jerusalem, holy city of God, dear bride of Christ, my heart loves thee, my soul has already long sighed for thy beauty! . . . The King of kings, himself, is in the midst of thee and his children are within thy walls. There are the hymning choirs of angels, the fellowship of heavenly citizens. There is the wedding feast of all who from this sad earthly pilgrimage have reached thy joys. There is the far-seeing choir of the prophets; there are the company of the twelve apostles; there the triumphant army of innumerable martyrs and holy confessors. Full and perfect love there reigns, for God is all in all. They love and praise, they praise and love him forevermore. . . . I may stand before my King and God, and see him in his glory, as he himself hath deigned to promise: 'Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which I had with thee before the world was.'"

Of all the early fathers, Augustine is nearest to evangelical Protestantism, and we may regard him as a veritable forerunner of the Reformation. If the Roman Church to-day will truly accept the spiritual messages of this honored saint, they will be able to turn Papal Romanism into genuine Catholicism in which all born of the Holy Spirit are one in Christ Jesus, the true communion of saints. And with him they will place Paul as high as Peter in the apostolic making of the Christian Church. When Romanism becomes truly Augustinian, they will burst the chains of autocratic popery and reach that new life and vigor which will be above all historic apostolic succession the present and perpetual gift of the Holy Spirit.

Perhaps Saint Augustine was much inspired by that Latin hymn, written by his Milan bishop Ambrose, beginning *Splendor Paterna Gloria*, the first stanza of which is thus freely rendered:

"Image of the Father's might,
Of his light essential ray,
Source of splendor, Light of light,
Day that dost illumine the day;
Shining with unsullied beam,
Sun of truth, descending stream
And upon our clouded sense
Pour thy Spirit's influence."

THE INCOMING AND OUTFLOWING SPIRIT

ANOTHER Hebrew festival, that of Tabernacles (*Succoth*), an autumnal celebration of the wilderness journey and also of the finished harvest, has to us a spiritual significance like that of Pentecost, the feast of the first fruits. As Pentecost came seven weeks after Passover, while the days are growing longer, so this Feast of Booths came a few days after the Feast of the Atonement and that autumnal equinox when the nights were growing longer than the days. As winter, the wet season of Palestine, was coming, hope was placed on the approaching of abundant rains as a divine gift to secure good harvests in the coming year.

A holy memory was the central feeling of this festival, that gift of water to their traveling thirst in the wilderness, brought to them by the rod of God in the hands of Moses as it smote the rock. As the Talmud fabled a globular boulder like a beehive that rolled along with the camp, so Paul has proclaimed: "They drank of that spiritual rock that followed them, and that Rock was Christ." In that Tabernacle week at Jerusalem, a procession was made to the Pool of Siloam, where a golden vessel was filled with its flood and, as it was carried back to the temple as an altar libation, the multitude chanted, "With joy shall we draw water out of the wells of salvation." Thus it had already acquired a certain spiritual significance to Judaism. Rabbi Akiba wrote: "Bring the libation of the water at the Feast of Tabernacles that the showers may be blessed to us."

In such Johannine writings as the fourth Gospel and the Apocalypse, we find abundant symbolism as to Jesus. He is the true temple, the real brazen serpent, the heavenly manna, the pillar of fire, both the Lion and the Lamb of God, and that smitten Rock which quenches the thirst of the human heart. Especially in this literature do we find divine portraiture given to water, such as the woman at the well, the water and the blood on Calvary, the Lamb and the living fountains of water and the river of life proceeding from the throne. Water, which is as necessary to physical life as light and air, becomes as true a symbol of the Holy Spirit as the Breath and Fire of God.

The eighth day of this feast, when the booths were closed and the dwellers were to go to their homes as a portrait of the coming from traveling tents to settled life in Canaan, Jesus in 28 A. D., two years before that first Christian Pentecost, made it a message of the coming of the Holy Spirit. Here is the Johannine record:

Now on the last day, the great day of the feast, Jesus stood and cried saying: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall come rivers of living water." But this spoke he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

Many Old Testament passages would fit those words of Christ "as the Scripture hath said," such as Isaiah 58. 11: "Jehovah shall guide thee continually and satisfy thy soul in dry places and make strong thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not." In scores of texts, the voice of God is compared to the sound of many waters.

The Bible is full of such cosmological ideas, and water holds an important place in biblical cosmogony. It was upon the waste of the waters that the brooding Creative Spirit moved, changing chaos into cosmos, and we can often see in the Book of God that upper source of refreshing rain upon which the heavenly sun paints the seven colors of the Iris of hope. We can hear a prophetic promise: "Ho, every one that thirsteth, come ye to the waters!" and a Psalmist chant:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God;
My soul thirsteth for God, for the living God;
When shall I come and appear before God?"

So did Charles Wesley sing:

"Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

THIRSTING

Thirst is a picture of the universal human need. A most common experience of life is that sighing song by Coleridge of *The Ancient Mariner*, on a salt and slimy sea:

"Water, water everywhere,
And all the boards did shrink;
Water, water everywhere,
Nor any drop to drink."

All earthly life is unsatisfied. Toil as well as ambition constantly cries "I thirst." Man never by mere human effort achieves the fullness of life. He can sit beside the rivers of riches, the pools of power and pleasure and the wells of wisdom, to find that, like Jacob's well, they are not flowing fountains but only imperfect cisterns. The desert of life is full of attractive mirages when waters seem to wave but furnish no drink. The world cannot satisfy man. He hungers for more than bodily food and for more than worldly happiness. His heart yearns for a more eternal love than all physical passion. The world is not good enough for man. If he were only an animal he could be at rest. But these many miseries, which make him more unhappy than beasts, prove man greater in his need of God. What we often praise as civilization, which seems to enlarge human experience, only increases its want.

The supreme thirst is for the indwelling presence of God. What the seekers of earth really want, if they did but know it, is the fullness of God. Man is God-haunted, for he was made for God in his image. Well did Philip plead, "Show us the Father and it sufficeth us."

COMING IS INFLOWING

Just as Jesus said to his disciples at the festival, "If any man thirst let him come unto me and drink," so did the Spirit as a message from "the bright and the morning Star," "Let him that is athirst come; he that will let him take the water of life freely." COME! that is the divine invitation found hundreds of times in the Bible and in our hearts by the voice of the Spirit.

The human condition is what Jesus calls faith, not mere intellectual belief of truths, but personal trust which is surrender and loyalty to Christ. So said Jesus to the woman at the well, "If thou knewest this gift of God, and who it is that saith unto thee, Give me to drink, thou shouldst have asked of him, and he would have given thee living water." And still that cry comes to us all, "Dip it up!"

Christ is the divine channel by which the fountain from the Infinite flows into our hearts and lives. Whatever we really need in the deepest thirst of the soul, they are all in Christ. He stands over against every faculty and desire, the desires for wisdom, knowledge, beauty, holiness, and love, and says, "If any man thirst, let him come unto me and drink." Ponce de León came to America to seek the Fountain of Youth. He could never find it, but we have found it in Jesus Christ. He is indeed the smitten Rock whose flowing streams follow us through all this earthly desert to the New Jerusalem flooded with the rivers that flow from the throne of God.

DRINKING AND FILLING

In his fourth Beatitude of the Sermon on the Mount Jesus promised: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." It is in that vision of holiness that we can see the divine beauty of the living water. "Filled" is one of the most blessed words spoken of the gift of the Spirit. Jesus has satisfied life. In the Orient there is a desert called "Torment," and in it is an oasis whose Arab name signifies the "Smile of God." The peace of the Spirit fills life.

That Greek word, *kolia*, rather inelegantly rendered "belly" in our Authorized Version, is indeed a noble vision of the indwelling presence of the Spirit of God so that as Paul proclaims, after he had ridiculed sensuous appetites under the phrase "Meats for the belly and the belly for meats," he goes on to describe a greater glory of the body by saying, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?"

IN US! the true satisfaction of our personality must be something *within* and not *outside* of us. "Christ liveth in me," that is result of a seeking thirst which finds and drinks the living water, the Indwelling Spirit of God.

SERVICE BY THE OUTFLOWING SPIRIT

There is a Persian fable of a flowing fountain, a drop from which would start a new spring anywhere. That is a true parable of Jesus. The proof of the indwelling fullness of God is that its blessing overflows our own selfhood to reach many others.

The inflowing stream of the Spirit must become an outflowing river of life to every Christian. We are saved to serve. The Spirit-filled life must have an outlet as well as an intake. We may have a passive voice toward God, but he will give us his active voice toward mankind. Fine is that Epworth League motto, "Look up, lift up!"

Self-concentration is death to the soul. The earthly river which those disciples knew best could teach them this lesson. Jordan flowed through the lake of Galilee where they found their fish and into the Dead Sea. The former was full of life and mirrored with beauty and blessing; the latter was dead and death-breeding. In that terrific description of apostate disciples, false prophets and teachers, described by Peter in his second Epistle (and also by Jude), they are described as waterless wells, as clouds without water. Just as the stagnant pool brews corruption, malaria, and death, as a rosebud which declines to open to full bloom becomes rotten, as the sap that will not give itself to the leaves

becomes sour, so the Christian life that merely gets but does not give is the paralytic peril of the church.

The Holy Spirit is the source of all good works of the saints. Before one can do good he must become good. The legal moralist is a man who tugs and sweats at a dry pump. The church is too often like Siloam, an intermittent spring, beside which helpless souls wait vainly for the time when the water shall be moved for their healing. Rivers have been the redemption of arid America. The great rivers of all earth are older than the mountains, the secret of fertility and irrigation, of healing and fruitage by which deserts become gardens. Such must be the Pentecostal life of the Christian Church, not to be a stagnant pool or a dry ditch, but a flowing fountain.

In the Canticles there is a lovely picture of his bride made by the lover in the fourth chapter, and its climax is this:

"Thou art a fountain of gardens,
A well of living waters
And flowing streams from Lebanon."

Does not the Lamb of God desire to see the same in his own Bride, the New Jerusalem in white robes, and say of her, as Ezekiel, Joel, and Zechariah all foretold, that out of her, the Holy City, there shall flow growing "rivers of living water."

The life of John Wesley is an illustration. After some years of thirsting and weary search, he found the fountain, was blessed and filled, and became a very Mississippi of spiritual power and blessing which has sent refreshing streams to all this world.

THE HOUSE OF THE INTERPRETER

ONE of the most significant narratives in the fourth Gospel is the meeting of Jesus with the woman of Samaria beside the historic well of Jacob. His message to her, based upon the revelation "God is Spirit," is rich in the wider view of Christianity as a universal religion, based on personal experience. The second sermon outline is based on the teaching offered to his disciples as the woman had left to bring other Samaritans to see him.

THE WELL BY THE WAYSIDE. *John 4. 1-26*

JESUS must needs pass through Samaria, for Samaria needed him. Providence is

served by life's accidents, and so he sits weary on Jacob's well at the opening of the valley of Shechem, the most beautiful spot in Palestine, and to the northern kingdom the most sacred, for there was the well left by the great ancestor of all Israel, and the tomb of the ancestor of northern Israel, and the sacred mountain of the first proclamation of Law in the promised land. The well is still there to-day and the local worship.

I. Method of the Master. The fourth Gospel has been called the "Gospel of Conversations," and they are real conversations, not mere monologues. They illus-

trate the tact, skill, and insight of our Lord's dealing with souls. A conversation may be the greatest sermon, for the audience can talk back.

1. His tolerance. She was a woman and a Samaritan. It was then thought highly improper, especially for a rabbi, to talk with a woman not of your own family. And the Samaritans were, perhaps not without reason, hated by the Jews, a hate which was cordially returned. A mongrel race, brought there by Assyrian conquerors with a strange syncretistic cult, charged with molesting caravans to the Holy City, with lighting false beacons at times of the paschal full moon and defiling the Holy Places with unclean bones. But real love knows no geography and can cross even the barrier of our religious bigotry, the hardest of all.

2. His tact. He asks a favor, and so forms the drink covenant with her, not so strong as the blood or the salt covenant, but insuring friendship for the day. She probably did not refuse; that would have violated Eastern hospitality. But she gives it with a clever retort, full of naïveté, tantalizing him as to his nationality. The walls of prejudice are down, and Jesus will now find a way to mind and heart. He knows the path from her thought to his and will help her to travel it. No sailor ever more skillfully marked the wind, currents, and tides than Christ the signs that mark the uncharted course into the harbor of a soul. Nicodemus he reached by one road, another must be followed for the woman at the well.

3. He aroused curiosity. "If you only knew, I could grant a greater favor if you would only ask." She still sees only the well, but is excited to ask "Whence?" "Where is it?" Our blessings are nearer than we think. He sees what we cannot see. His phrase "living water" doubtless did not mean precisely the same to both. But when Jesus says "water," we can see beyond the sparkling fluid in our glasses the flashing of the waves of life, and hear the murmur of the River of God, the gift of the Holy Spirit. He can exalt all our commonplaces into divine meanings.

4. He arouses an inner thirst. With infinite dignity and delicacy, he touches tenderly the sore spot in her nature.

Handed from man to man by easy divorce, she has at last become so common and stale that the man with whom she lives does not do her the honor of marriage. But Jesus sees beneath the reviled life the heavenly hunger born of holy memories, longing for peace, for holiness, going up to the white heart of God. She sees at last that there is a thirst that Jacob's well has not and cannot quench. She has spoken strange words in defense of her well; it was good enough for father Jacob and his children, is it not good enough for you? But no, it is not good enough; the heartache is not eased by its refreshment. Not yet will she yield, and she clearly draws a herring across the scent, by starting a theological discussion, a too common device. Christ settles the quarrel of competing sanctuaries. He breaks the shackles of ritualism, as he makes to her the most sublime revelation of all. By the attribute, "God is Spirit," all local worship comes to an end. The Spirit enwrappeth the earth like a divine atmosphere, and everywhere the human spirit can reach out and touch the Divine Spirit by spiritual worship, not local but universal. So to her wondering wish for the Messiah, he answers, "I am He."

II. *The Gift of God.* The water carrier in Moslem lands still cries out "The gift of God!" For water in that desert region means more to them than to us. "The Song of the Well"—princes led in digging them; it was supreme philanthropy in the Orient. To a young man wishing to commemorate his mother, Mohammed said, "Dig a well and call it by your mother's name."

1. The greater thirst. Those who come to earthly wells must come again and again. "Enough" is an unknown word in the dictionary of bodily desire. By the world's waters, the world's conquerors have sat weeping and dissatisfied, although they might force all men to draw for them. A king once offered a reward for anyone who would invent a new sensation. So far the reward has not been claimed. Appetite soon exhausts itself. As in the "Ancient Mariner" there is

"Water, water everywhere,
But not a drop to drink."

2. The greater supply. It is the "gift of God," it is from above. Ponce de Leon sought but did not find in America the "Fountain of Youth"; alchemists tried long to find the elixir of life; but no geographer or explorer shall ever find the Happy Island. Where all is rest and peace no chemist shall ever brew the beverage of immortality. Earth's Jordan leaves the heights of Hermon to find itself in the Dead Sea at last. All merely earthly things end in stagnation and death. But as surely as water finds its level, this "living water" shall spring up into "everlasting life," and shall not fall back in its basin like the failing fountains of the world.

3. Living water. Not from a cistern or a pond but of a spring and a fountain. We cannot stop a spring. Even a spring in a road will break through. Living water does not fail in time of drought; it can never be exhausted. Thor's cup came unceasingly from the ocean.

4. An inward spring. All our poor earthly effort is to draw supplies from without. Pleasure and wealth are but outward circumstances. They can be taken away and then all joy is gone. The real river must be within us, a part of our nature. (John 7. 37-39.)

So Jesus forgot his hunger and the woman her water pitcher; the greater gift had overtopped the lesser. Still that Christ sits by the wayside wells of life; he comes to all our sources of satisfaction and says, "I can give you something better." Far above that wayside well is the everlasting flood of the Spirit for the thirst of the soul. "With joy shall ye draw water from the well of salvation."

THE FIELDS ARE WHITE. John 4. 28-38

So Jesus forgot his hunger and the woman her water pot; the greater spiritual gift had overtopped the lesser physical need. Three great secrets of life had been spoken! 1. How can we find the lasting peace and satisfaction? 2. Where can we find understanding and sympathy? 3. Who and what is God, and how may he be found?

And where was this done? In some crowded church, a cathedral temple, by some great orator on whose lips thousands

hung spellbound? In some great lecture hall where a great philosopher or savant instructs eager students? No, but by a weary sitter on the stone coping of a wayside well, and the secret was granted to a not very respectable woman.

What was the world doing that day? Men were toiling, seeking fortunes, etc. Rome was ruling; Athens was speculating, painting, carving; Jerusalem garnishing the sepulchers of the prophets. Little reckoned they that in despised Samaria the Christ had found the supreme readiness for the promised Kingdom. Nor did his disciples quite understand it. To them the Samaritans were good enough from whom to buy bread and meat, but the Master saw the ripened harvests of souls. The picture is one of exceeding beauty—the white-robed Samaritans covering the fields as they seek Jesus. This is evidently the record of an eyewitness.

1. *The Willing Worker.* The disciples had left the Master weary on the well; they returned to find him full of fresh vigor and energy. They left him hungry and find him refreshed from a heavenly supply. They could not understand it. "What wonder the woman did not understand the water, when the disciples could not understand the bread."—Saint Augustine. Jesus was satisfied, not merely with the splendor of stars, nor the fairness of flowers, nor the sweetness of bread, but with that joy of loving service that issues in salvation.

1. Service is richer comfort than idle rest. The genuine workman would rather work than eat. There is a hidden bread which is the food of heroes, for life is more than mere existence. The body can be forgotten in the intensity of spiritual satisfaction. Success is better than wine to stimulate. The patriot, wife, mother, student, etc., all may forget weariness or hunger under the inspiration of enthusiastic devotion and self-forgetting love. To the true minister, preaching is pleasure; to the real workman, all labor is delight. You can easily tell the difference between the work of one creator's body when only the shell of his life is concerned and the other inspired man who puts his whole soul into it.

2. The divine partnership. "To finish

the work." Is God's work incomplete? Yes, for he waits for us to remake the world according to his idea. We are artists whose mission it is to realize the divine ideal. This is the glory of our lives. They are not a mere matter of private choices, we are "sent." The world is God's farm; we are his workmen. All successful work is co-operative.

3. An example of personal work. In the great white harvest fields of earth there is no room for patent harvesters; the world will never be converted by machinery. It is all hard work, as is all art. Personality is the real power. All that hinders the work of God in the world is the lack of personal effort. God is ready, the world is ready, but too often we are not ready. The divine crops are being spoiled for lack of hands. How many laborers does God want? Every man, woman, and child that has felt his life with songs of joy should enter the whitening fields and return with sheaves ripe and golden.

II. *The White Harvest Fields.* Glory of the harvest field is the eternal climax of the growing year. It is the one unchanging thing in all the centuries. Nature has its seasons, but there is a different reckoning for the realm of grace. We cannot create climate or weather in nature, but we may control the moral seasons in life. History is what men make it.

1. *Spiritual Vision.* The disciples saw green; Jesus saw white. He saw a ripe, ready, and expectant world. What do we know of souls? What plowing, fertilizing, and seeding has been done in them? The most discouraging event in seeming may be the divinest opportunity for a great ingathering of souls. If we could see with the eyes of faith and the spirit of sacrifice, we too could behold the foam of ripening harvest everywhere. "Lift up your eyes and behold." (Story of Leonard Keyser, 1527. Bound at the stake, he gazed on the crowds about him and cried: "Behold the harvest! O Master, send forth thy laborers!") Well might Luther

say, "What am I, wordy preacher, beside this mighty doer of the Word."

2. *The Unexpected Readiness.* Religion is not something remote from the nature of man. The young need not wait; they are ripe for the gathering. Theological training is not the primal necessity. Flowers may be dear to many who are ignorant of botany. So even the less educated may often be ripe for the gospel. "The common people heard him gladly." So with Wyclif, Luther, Wesley—their appeal was primarily to the untaught masses. Men need no arithmetic to figure the worth of a soul, no language to hear or respond to the voice of God, no artistic culture to appreciate the beauty of holiness. In the vicious, even, there is a lost chord which will respond to the music of salvation. The skeptical need no argument but a direct spiritual testimony. There is ripeness of capacity, ripeness of expectancy, ripeness of need.

3. *Look for Present Results.* When do you think the revival will come? Is it always "bye and bye" in your thoughts? When have we been done with this eternal sowing if we never reach reaping? forever spreading the bait and never hauling in the net?

III. *The Waiting Reward.* Sowing may be in sadness, but harvest is a work of joy. Our gladness of to-day is the fruit of the patient toil of the past. "We are heirs of all the ages."

1. *Present Reward.* Work is wages. Doing the will is meat and drink. This is the joy of the Lord.

2. *Future Reward.* Fruit unto life eternal. What golden grain have we stored up in heavenly granaries? Rich on earth, shall we dare to be mere paupers in heaven?

Now, O Lord, fulfill thy pleasure,
Breathe upon thy chosen band;
And with Pentecostal measure
Send forth reapers o'er our land;
Faithful reapers,
Gathering sheaves for thy right hand.

EVANGELISTIC PROPAGANDA

MINISTERS who behold in the Book of Life an infinite background for pulpit prophecy and who find it more modern in its messages than merely temporal literature will do well to preach expository sermons, themselves speaking with the spirit of present Pentecostal inspiration.

Bishop THEODORE S. HENDERSON was a scriptural preacher, an earnest evangelist, and a mighty mission advocate. Here are two of his biblical outlines which emphasize the power of God both in the Old Testament and the New.

POWER CHAPTER. 2 Kings 2

2 Kings 2 has its complete fulfillment and universal privilege in Acts 2.

(1) *Power desired.* Verses 2, 4, 6. Elijah was a prophet of power: power to lock up and unlock the heavens; power to provide the hungry with food from a handful of meal; power to defy royalty because he stood in the presence of God; power to bring fire down from heaven to consume sacrifices; power to raise the dead. Elisha desired with insistent intensity the power of God upon his life. He will not leave his master. In John 7. 37 Christ uses the strongest possible word, "*thirst*," to indicate the desire for spiritual power. As a man parched from thirst longs for water, so must we desire the endowment of power.

(2) *Power requested.* v. 9. The question in v. 9 is *crisis*; it will reveal Elisha's character. Elisha's answer in v. 9 is supremely unselfish. It is the request for the first-born son's portion. Deut. 21. 17. The first-born took the responsibility of the father in case of the father's death, and whenever the family needed special assistance, he must render it. Elisha requested the endowment of power not for his own interests, but for the benefit of others. To be used *where* God wills, *when* he wills, and *how* he wills is the only motive with which we can seek our spiritual power.

(3) *Power conditionally promised.* v. 10. It was not "hard" for Elijah to give, but for Elisha to receive. It is always hard

to yield the supremacy of one's life to another. Jacob found it hard in Gen. 32. 22-32, when the sinew of his strength was shriveled. The positive condition; "if thou see me." v. 10. The whirlwind would blind his eyes, but unless with heroic purpose he keeps his gaze riveted on the ascending Elijah, his request will not be granted. The ascension of Christ preceded the descent of the Spirit of Pentecost. John 7. 39. Christ must be enthroned *within* us, before the Spirit will descend *upon* us.

(4) *Power of self renounced.* v. 12. He rent his own clothes. We must dethrone sin and self, and renounce their right to rule over us. Such renunciation must be definite and irrevocable. Henceforth our motto must be, "Not I, but Christ." Gal. 2. 20.

(5) *Power claimed:* "he took up also the mantle of Elijah." v. 13. Renunciation of self is negative; appropriation of Christ is positive. The gift of the Spirit is *bestowed* by God, but must be *received* by us. Gal. 3. 13, 14.

(6) *Power used.* v. 14. Elisha was governed by faith, not by feeling. He smote the waters. Power must be used, or God will withdraw it.

(7) *Power acknowledged.* v. 15. What did the sons of the prophets say? Others will discover spiritual power in us. That power was used to make bitter things sweet. vs. 19-22.

HOLY SPIRIT CHAPTER. John 16

THERE is a personal question in Acts 19. 2; to it you ought to give an affirmative answer.

(1) *The need of the Holy Spirit.* John 16. 1-7. (a) Evil is present and powerful in the world (vs. 1-4), and the Holy Spirit is needed to help you overcome evil within you and evil without you. The Holy Spirit will drive out all that is *unholy* in thought and deed. (b) The absence of Christ. vs. 5-7. Christ promises that the Holy Spirit will come and take His place; He will be to the disciples forever, everything that Christ was to them for three years. (John

14, 16, 17.) The Holy Spirit is to be the abiding helper of every disciple of Christ, the other "Comforter." That Comforter shall be "support in moments of weakness, counselor in the difficulties of life, consoler in affliction."

(2) *The work of the Holy Spirit.* vs. 8-15. (a) Convicts of sin. vs. 8, 9. What sin? The sin of unbelief. "Unbelief is the rejection of love in its highest manifestation, and hence it is represented as the root of all other sin, and the crowning iniquity." The Holy Spirit is to convict men that rejection of Christ is sin. (b) Convicts of righteousness. vs. 8, 9. Christ is God's standard of righteousness; the Holy Spirit convicts men of their need of that righteousness which Christ alone can give. Christ is not only God's ideal of righteousness, but is the energy of God in man to help him lead a righteous life. (c) Convicts of judgment, vs. 8, 9. This is not judgment in the world to come but the judgment which God passed upon sin, in the death of Christ on the cross. John 12. 31. At the cross of Christ man is convicted of the sinfulness of sin. Romans

3, 25, 26. (d) Guides into the truth. v. 13. Christ is the truth, John 14. 6; the Holy Spirit searches into the deep things of God and makes them real to us. 1 Cor. 2. 9, 10. (e) Glorifies Christ. vs. 14, 15. He causes Christ to appear glorious, not merely to admire Him but to love and serve Him. "The Son labors only to glorify the Father (John 17. 1). And the Holy Spirit desires only to glorify the Son."

(3) *The Holy Spirit claimed.* vs. 23, 24. "In that day," v. 23, there is promised the power of a new life. In what day? In the day that you completely yield to the work of the Holy Spirit as described above. "When we surrender our sins and believe, we receive the Holy Spirit; when we surrender ourselves and believe, we are filled with the Holy Spirit. At conversion the Spirit enters; at surrender the Spirit takes full possession. The supreme, human condition of the fullness of the Spirit is a life wholly surrendered to God to do his will." If Christ says "in that day," do you say "in this day" I yield myself to the Holy Spirit freely, fully and forever.

THE ARENA

AMERICA, ON THE BORDER LINE

ONE of the most fascinating of Old Testament narratives is that of Queen Esther. The climax of the story centers in the importunate plea of Mordecai, "Who knoweth whether thou art not called to the kingdom for such a time as this?" When it is considered that this incident took place about the middle of the fourth century B. C., it is evident that this statement is the product of an alert mind, the possessor of which was well in advance of his time. Here we have the idea that God not only deals with the individual as such (first brought into clear view by Ezekiel, who prophesied over a hundred years before this incident) but that the individual may be destined to carry out a particular duty. There is thus revealed a personal and intimate relationship between the will of God and the life of the individual. In

this case, Esther was indeed the person of the hour so far as the Israelites were concerned.

As Christ faced the tragic days of the close of his earthly ministry, we find this same thought occupying his mind. In the twelfth chapter of Saint John's Gospel we read, "Father, save me from this hour: but for this cause came I unto this hour." Christ appeared upon the scene in the history of mankind when man's needs required a saviour to rescue him from moral and spiritual fatalism. He was, undoubtedly, the man of the hour as well as the man of the ages.

History discloses the fact that the various major groups of civilized man have passed through practically the same stages of development. The arrangement of these stages, of course, is more or less a matter of arbitrary choice. There has been a period of emergence or pioneering, during

which time a group consciousness has been created and an organization formed. This is followed by an industrial and scientific period in which the organization is perfected. This is also the time when wealth is amassed and intercourse with other groups extended. Then there follows an age when art, music, literature, philosophy, and religion hold the attention of the people. These stages are characterized in the civilizations developed in Egypt, Babylon, Assyria, Southern Europe, Northern Europe, and the British Isles.

America is in the process of developing a distinct civilization. This is becoming more apparent with each succeeding year. Our language is quite distinctive, our customs are different, and our outlook upon life is unlike any other. There has been no attempt made to pattern the character of American life after that of another people.

Our forefathers gathered out of Europe and settled on this continent. They had a tremendous task before them in overcoming the many barriers to a settled life which presented themselves. However, they were a hardy lot of a pioneering spirit, not satisfied to remain on the eastern coast of the continent but dared to push westward regardless of the dangers and hardships. So we find them during a period of two centuries or a little better not willing to accept any frontier as final until they had reached the shores of the Pacific. It took a brave and resolute stock of people to refuse to accept any mountain vastness or desert waste as an obstacle to their ambition to conquer the new land. This was the period of emergence and pioneering during which a race or national consciousness was created. Our chief contribution to the world during this time lies in the democratic form of government evolved, one of the new and basic principles of which is that church and state shall be separated. Such men as Washington, Jefferson, Franklin, and Henry were brought to the kingdom for just such an hour.

In the wake of this period came the age of industrialism. The frontier had hardly been established on the west coast before the locomotive was invented. Almost immediately this "iron horse" headed into

the West. He, too, was not content until he had reached the shores of the mighty Pacific. The newly created steamboat also began to ply our rivers. Industrial centers started to grow in number and size until the world began to take notice and alarm as to the greatness that we were developing. Our railroads have become so numerous they now form an intricate network over the entire face of our land. Steamboats, while not as great in number as before, are still plying the waters of our rivers and lakes. In addition, within the past decade, a new network of transportation lines have been formed above our continent as one airline after another has been established. It has been necessary to greatly improve and extend our highways in order to take care of a fleet of motor cars and trucks which constitute seventy-seven per cent of all the cars and trucks in all the nations of the world. Last year our factories produced eighty-three and one-half per cent of the total of all motor vehicles built. We are, indeed, so far as industry is concerned, the greatest of all nations which the world has ever known.

This age has given us such men and such inventions as Baldwin and his locomotive; Fulton and the steamboat; Whitney and the cotton gin; Howe and the sewing machine; Morse and the telegraph; Bell and the telephone; White, Haynes, and Ford and the automobile; Langley and the Wright Brothers and the airplane; Edison and the incandescent light and many other electrical contrivances; and Jenkins and the television. Surely, these men were called to the kingdom for just such an age as this.

Contemporary with the industrial development and perfection of government are the social adjustments made necessary by the changing order of things. We have made marked contributions to the advancement of mankind in this field: the abolition of slavery, woman suffrage, and prohibition—to name just a few. For this work we had to have such persons as Abraham Lincoln, Susan B. Anthony, Frances Willard, and Wayne B. Wheeler. These, too, were called to the kingdom for just such a time as this.

Out of the third period of every distinct

civilization have come advances in art, music, literature, philosophy, and religion. During the life of our nation, we have had men and women who have done notable work in these fields, but in almost every instance the work produced has followed the pattern of some other civilization. We have given practically nothing new to the world in the realm of culture. Walt Whitman is, perhaps, the only American writer of note that has developed a new style and form in writing. The skyscraper is about the only thing new in the field of architecture. In the field of music, the negro spiritual is our only noteworthy contribution. The pragmatism of James and Dewey and the behaviorism of Watson show evidences of having been borrowed in part at least from other systems. This would leave the personalism of Bowne the only worthwhile advance that we have made in the field of philosophy. In religion, the movements which appear to be new are: Mormonism, Christian Science, Seventh-day Adventism, and religious education. Mormonism is a throw-back to the polygamy of the Old Testament colored with a little of Christianity; Christian Science is what the name implies and certainly is not new in the Christian realm; Adventism is a hybrid of Judaism and Christianity; and religious education is the improvement and extension of the Sunday school program. From this it may be seen that there is nothing really new in these movements which appear to be our contributions in the field of religion.

Unless all signs fail and principles do not hold true, America is on the border line of the time when she will make a worthwhile contribution in the field of religion. Egypt gave the religious world Moses, who was greatly influenced by the religion of this people. The fact that he was reared in the palace of a Pharaoh who reigned less than a century after Amenhotep IV, the only Egyptian ruler who majored in religion and the finer things of life, and who is the first person of whom we have record to arrive at the idea of monotheism, is not without its significance, nor would it seem to be unfair to say that the monotheism of the Israelites came from this source. The civilization of Babylonia

and Assyria gave us the prophets of the captivity. These men undoubtedly were influenced by their environment. Religious individualism and universal righteousness characterize the work of these prophets. These factors were adaptations of Babylonian thought of that day. The civilization of Southern Europe gave us Jesus Christ and the Christian religion; at least it gave us the birthplace of the Saviour of mankind and the field of action for his ministry and that of the early church. Northern Europe gave us Luther and the Protestant Reformation. And the British Isles gave us Wesley and Methodism. Whom and what will America give?

In the other stages of her civilization, America has given the world contributions of the highest order. Out of the age of culture and religion will come things that are of equal or greater importance and of a character in keeping with the other gifts she has made. And out of the welter of a people intoxicated by the rapidity with which its life is moving and blinded by the glare of materialistic achievements will come gifts of "myrrh and frankincense" that will add charm and beauty to life and peace and contentment to mind and spirit. Surely, there will be men and women of the highest character and endowed with spiritual enlightenment sent into the kingdom for such an hour as this.

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"THE EVER-PRESENT CHRIST"

THE Easter service sponsored by the Board of Education, entitled "The Ever-Present Christ," prepared for the Church School for Easter just passed, is very objectionable to the historic position of the church. This definite denial of the bodily resurrection of Jesus Christ, though worded in spiritual terminology, destroys the very foundation of the historical basis of the church.

The apostles preached Christ and the Resurrection. And this was the gospel which founded the Christian Church and by which the church now lives. To denounce or minimize the Resurrection is

equivalent to a denunciation of the gospel of Christ and a forfeiture of the historic foundation of the church.

The reason for the position set forth in this Easter program is disapproval of the miraculous. But only doubt refuses to accept that which its materialistic attitude cannot understand. Eyes of faith see clearly to go beyond that which is present only to the physical senses. By using the illustration of the "renewal of life in nature," there is issued in this Program a meaningless and emasculated interpretation of the resurrection of Jesus Christ.

In the paragraph "He Liveth Still" there is produced a flimsy, imaginative picture of the account given in John 20. 19-23. "When the doors were shut where the disciples were, . . . Jesus came and stood in the midst, and saith unto them, 'Peace be unto you.' And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad when they saw the Lord." According to this apostolic account the disciples were clearly convinced that the Presence with them was the person of the Master, who bore the nailprints of the Crucifixion in his hands and the wound in his side which was made by the spear of a Roman soldier.

In contrast to this apostolic testimony the paragraph "He Liveth Still" gives the following: "A great silence filled the room! (Where the disciples were gathered.) It was as if the Master were there. They almost seemed to hear him say, as he said before, 'Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.'"

This interpretation is a complete denial of the apostolic position. An account of a post-Resurrection incident has been rewritten so as to give it a wholly different meaning from that which the text conveys. And words of Jesus have been taken from a conversation before the Crucifixion and quoted in the place of words spoken by the risen Christ to the disciples after the Resurrection.

By omitting all reference to Christ risen, and by substituting a part of his conversation before the Crucifixion to fit into this

post-Resurrection scene, the idea is clearly indicated that there was no bodily resurrection at all.

The following quotation from this Program is an example of how far sickly, religious sentimentalism will vitiate the actualities of apostolic experience: "As they left the room each disciple said to himself, 'The love-part of our Master can never die, He liveth still.'"

There is nothing unique in this kind of resurrection. The same can be said of any and every person who has lived and died. As the apostle put it, "Was Paul crucified for you?" So he could have said, "Was Paul raised for you?" Such a statement has only to be made for its absurdity to be seen. But when it is said, as in Romans 4. 24, 25, "Jesus our Lord, . . . was raised for our justification," we have a unique, historical fact throbbing with reality after nineteen hundred years.

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OUR HOLY FAITH

IN testing religious values, Methodism has, from the first, placed her main emphasis on personal experience. She was unwilling to accept the forms of religion without an underlying experience which would give them validity. Mr. Wesley courageously, if not fearlessly, took the Thirty-nine Articles of Religion of the Church of England and applied the test of practical usefulness, as derived from his own rich experience, and gave us the Twenty-five Articles, which still stand as a bulwark to our faith.

However, experience, like everything else human, needs to be checked over many times before it is given a place of authority, but when it has been checked against tradition, history and repeated experience until, in the light of present knowledge, its claim is proven beyond reasonable doubt, its authority must be recognized as final until new knowledge brings new light. That is the method in common practice in every other field. Here lies the secret of the tranquillity with which our church has weathered the storm of

controversy which has been so sorely troubling many of our sister churches. In Methodism, fundamentalism and modernism tend to coalesce in experience. Here humanity is very much alike the world over. Either directly or indirectly experience is the universal teacher. Like every other teacher, she finds that the same lessons do not impress all pupils in the same way. The more mature the pupil the more easily does experience teach its lesson. Different methods must be used in the kindergarten than are effective in the graduate school. It is not because the facts are different, but because the pupil is viewing them from a different viewpoint. A mountain never looks as big to the adult as to the infant. No two persons ever see the same thing from exactly the same angle. The same impressions are never recorded twice, and yet experience is, and of necessity must be, final authority.

All this is simply to say that our Holy Faith, to live, must submit to reinterpretation, if not to reconstruction, by each succeeding generation. It must submit to the scientific method in an age when every other department of human thought so submits. Here the full round of human life emerges on common ground and displays its essential unity. Only on this common ground can the Christian idea of God live. It is here that intelligence finds knowledge upon which to erect its watch-towers of faith from which to view the frontiers of the yet unexplored. History must not be discarded. It is most precious. It is the laboratory manual of the race. In its proper use as a manual lies the hope of progress. While there must be a sufficiently rigid adherence to formula to insure proper method and direction, there must be sufficient latitude to admit new experience or the whole progression will be along the beaten path of a vicious circle. It is the faith of our fathers rather than the detail of its expression that is essential. Each succeeding generation sees the same glow in the eastern skies as the sun of righteousness slowly rises to the zenith of the perfect day, yet in its dawning, but ever from a different vantage ground and through a more certain light: the shadowy vision of

early dawn gives way to the more definite delineations of growing day.

The Wesleys and their associates saw the faith of their fathers to be a much more vital thing than most of their fellows understood it to be. To them, it was a life to be lived rather than a history to be accepted as authentic. Out of that deep understanding of things they drew the conclusion that religion is vital only as it draws its sustenance from the fruitful soil of experience. It was the fearlessness of Jesus in bringing God out of the thick darkness of the Holy of Holies and enthroning him in the sanctuary of the human heart that gave validity to his faith. He taught the fatherhood of God and lived like the Son of God. He left his work to be completed by his disciples and commissioned them as he believed himself to have been commissioned.

Our Holy Faith does not derive its holiness from its antiquity. It has other, more intrinsic credentials. It is a holiness which is vital and living to-day. A faith which derives its holiness from antiquity alone is, in the nature of the case, antique. Unless a worthy past find fruition in a more worthy present, its only useful place is in some museum where it can stand with dignity as a milestone passed, where it may be viewed with pride by those in whose memory it still lives, and where succeeding generations may view it with interest as marking one of the stages in the royal progression from the dimness of creation's dawning to the golden city where God himself is light. So long as we are willing and unafraid to hold our ancient tenet of an experience-based faith, we are safe from the dry rot of ingrown dogma.

Under any close analysis, our faith resolves into several well-marked elements. We assume conclusions which, though disputed by some, have been the product of almost universal experience. To begin nearest home, we believe in the reality of our own temporal life. Our individual, personal, material, spiritual being is a reality of experience. The human organism is, therefore, an essential element of our Holy Faith. It is that about which, in actual thought and action, the whole scheme of redemption centers. Out of the

fact of experience there grows the necessity of finding some valid, reasonable, cosmic background against which to think. Unfortunately, some thinkers have failed to take account of those elements in nature which are not yet reduced to formula. However, that tendency is diminishing with the advent of the spirit of investigation. Religion's conception of God, crude and imperfect as it has been through the ages, is coming to occupy a real place in the thinking of most thoughtful men, even among those professionally agnostic. Our Holy Faith encompasses God, possessed of and infinite in every worthy attribute. We may be troubled over the problem of incorporeal being, but that reality, granted that it is a reality, is no more mysterious than corporeal being. A handful of dust, shot through with human personality capable of four-score years of intellectual unfolding, holds quite as much wonderment as any conception of God which modern civilization has produced, and quite as much as any serious hypothesis as to life after mortal dissolution.

We believe in God the Father, almighty, eternal, without beginning or end of days. We believe in man as the offspring of God, with his beginning in time and with destiny eternal. Through the centuries, the church has been claiming the best in human experience for the serv-

ice of God in the service of man. Our Holy Faith comprehends the church as an idealistic institution established of God for the culture of immortal souls. The world and time constitute the plain of divine action which gives birth and culture to man. It doth not yet appear what we shall be, but experience teaches us that we are a part of a profound reality which finds its highest expression in moral personality.

As necessary premises for the conclusions of experience, our Holy Faith presents eternal deity as the father of life and light, and lifts man from the dust of mortal death to eternal sonship with God. Jesus fearlessly drew aside the veil and ushered man into the divine Presence as heir to the Eternal. Whatever else may be comprehended within the scope of reality, our most Holy Faith teaches that God is light and that in him is no darkness at all, and that, as his children, we are heirs to eternal habitations, where the dust of time will no longer cloud our vision, and where spirits immortal will be free to fulfill their eternal destiny; free from the fear of death or the disfigurement of sin.

"Faith of our fathers! Holy Faith!
We will be true to thee till death!"

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BIBLICAL RESEARCH

A SOURCE-BASIS FOR THE USE OF
"THE HOLY SPIRIT" IN
LUKE-ACTS

II—EVIDENCE FROM THE BOOK OF ACTS

According to the distribution of the fifty-four references in the Book of Acts, "the Holy Spirit" (also, "the Spirit," meaning the Spirit of God) occurs only twice in the We-sections; eight times in the remainder of Acts, 16 to 28; and forty-four times in Acts 1 to 15.

The We-sections (Acts 16, 10-17; 20, 5-15; 21, 1-18; 27, 1 to 28, 16) indicate plainly Luke's proclivity for the spectacu-

lar and the "miraculous," and, as Harnack has shown, contain fourteen such instances in ninety-nine verses.¹ Herein, however, the author (whom we regard as "Luke, the companion of Paul") manifests no interest in the Holy Spirit as such. "The Holy Spirit" twice occurs as the reported speech of Christian prophets and does not come primarily from Luke. The remaining twelve instances, similar with respect to subject-matter and interest in the

¹ Harnack, A. *The Acts of the Apostles* (Eng. trans.) London, Williams & Norgate, 1909, pp. 133, 141f.

supernatural to many of those narrated in the earlier parts of Acts, where Luke has there used "the Holy Spirit" repeatedly, do not make one such reference, despite every opportunity to do so, were the author favorably predisposed. The only reasonable hypothesis to account for Luke's different treatment of parallel subject-matter here and in Acts 1 to 15 is that there his use of "the Holy Spirit" was conditioned by his faithful transmission of source material which included it.

The remaining chapters of Acts 16 to 28 contain only eight references to the Holy Spirit. These center about four incidents in which Paul is the chief character. Five of these references most probably came orally from Paul, while the three relating to the Ephesian ministry came either from Paul or were communicated orally by some other Christian whose interest in the spectacular accorded with Luke's. Again, in Acts 16 to 28 (exclusive of the We-sections), Luke passes over several inviting opportunities to make use of "the Holy Spirit," which is unintelligible if he were accustomed to insert it editorially. In this section it is clear that in each case Luke used "the Holy Spirit" because, and only because, it was communicated to him by his sources—either Paul or some unknown Christian interested like Luke in the miraculous.

In Acts 1 to 15 are contained forty-four of the fifty-four references to "the Holy Spirit." In fact, "the Holy Spirit" is the bond of unity for all the material contained in the section, being inseparable from and responsible for its matrix of incident. All we know concerning the earliest history of Christianity in and about Jerusalem is inextricably bound up with this which is disclosed as a Holy Spirit tradition. This tradition has borrowed freely from Jewish Messianic hopes and thought concerning the Spirit of God which is now released by his living Messiah, Jesus (Acts 2. 33), and serves as the effective witnessing, validating power for Christian believers in the propagation of the gospel concerning Jesus the Christ. It is this Jewish-Christian, Holy-Spirit tradition which impresses itself upon the entire section and makes it homogeneous. As presented in Acts 1 to 15, "the Holy

Spirit" usage indicates the dominant tendency of the primitive church in Jerusalem to consider itself the official representative of the Holy Spirit which had inspired and effected its own origin, and to see to it that expanding Christianity is directly inspired by and obedient to the same Holy Spirit. This Holy Spirit tradition is so much a living part of the earliest age of Christianity, so thoroughly saturated with traditional Jewish thought centering about Messiah and divine spiritual endowment, so dominant and unifying a feature of the entire section, that it is both historically and psychologically improbable that Luke, a Gentile Christian, separated by time and temperament from the primitive Christianity which he portrays, and who betrays elsewhere in Acts neither firsthand knowledge of nor particular interest in "the Holy Spirit," should be the first to introduce the term in its widely varying usage and the first to construct such a definite tradition as appears in Acts 1 to 15. Available evidence herein indicates that Luke's use of "the Holy Spirit" is based upon written sources from which he transmits selected data.

An exhibit of the forty-four references to the Holy Spirit in Acts 1 to 15, arranged in the order of appearance, shows clearly a definite relationship which is sustained throughout between the Holy Spirit and Peter, this association centering in Jerusalem. Peter is mentioned expressly or by clear implication in twenty-eight of these forty-four references. Jerusalem is explicitly the scene of action on twenty-four occasions, and every reference except the four in Acts 13 can be connected with Jerusalem. An examination of "the Holy Spirit" text within its context shows the entire section to be knit together by this recurring expression. Peter is the central personality, and the Holy Spirit is the dominant feature of the earliest Jewish-Christianity of Jerusalem.

A closer examination of the Petrine material reveals its arrangement in distinct, sizable, alternative blocks, which clearly indicates that Luke uses some considerable collection of connected data featuring Peter, but does not give all the information at his disposal, selecting only that which illustrates and satisfies his purpose.

A compact grouping of the forty-four references to the Holy Spirit exhibits these several blocks of data arranged in the following order:

Section	Persons	Place
Acts 1 to 5	Peter	Jerusalem
6. 1 to 8. 4	Stephen	Jerusalem
8. 5-13	Philip	Samaria
8. 14-25	Peter	Samaria
8. 26-40	Philip	Judea
9. 1-30	Saul and Barnabas	Damascus, Jerusalem
9. 32 to 11. 18	Peter	Lydda, Joppa, Caesarea, Jerusalem
11. 19-21	Christian Hellenists from Jerusalem	Antioch
11. 22-30	Barnabas and Saul	Antioch, Jerusalem
12. 1-19	Peter	Jerusalem
12. 25 to 15. 1-5, 12	Barnabas and Saul	Antioch, Jerusalem
15. 6-11, 13-29	Peter and James	Jerusalem

Luke's methods for treatment of the documentary sources used in his Gospel are well known. Observations may be stated thus briefly:

He inserts his source material in considerable blocks, usually following one source until some common detail permits him to take up another at what seems to him the same point. Luke attempts to preserve the original order of his source data, avoiding conflation usually by choosing one source and following it to the exclusion of any others. So far as possible

he fits narratives together in historical order. While making stylistic improvements freely in the source material used, his literary methods change the form of the underlying source in relatively unimportant ways, the essential content being transmitted with fidelity.

Examination of these separate blocks of material in Acts 1 to 15 reveals the existence of three separate written traditions of primitive Christianity, all of which are associated intimately with the Christian Church at Jerusalem and reflect the view that from its beginning until the inauguration of purely Gentile Christianity by Paul, the Christian expansion movement was not only sponsored by members of the Jerusalem church but recognized, approved, and furthered by that church through its Spirit-filled leaders. Propagation of the gospel in Samaria, Judea, Caesarea, and Antioch was projected by members within the circle of Jerusalem Christianity among those who had felt the attractions of Judaism and had embraced certain of its features. It stops short of fostering an actual and purely Gentile Christian missionary movement, which step is first taken by Paul and Barnabas (13. 46) and marks the opening of a new era for the universal gospel. These three documentary traditions, selected parts of which were transmitted by Luke, may be located roughly as follows:

- (1) Acts of Peter: (Acts 1 to 5; 8. 14-25; 9. 32 to 11. 18; 12. 1-19; 15. 6-11, 13-29)
- (2) Acts of Barnabas (and Saul?): (Acts 4. 36, 37; 9. 1-30; 11. 22-30; 13. 25 to 15. 3, 12)
- (3) Acts of Christian Hellenists (Jerusalem Diaspora): (Acts 6. 1 to 8. 13; 8. 26-40; 11. 19-21)

(1) ACTS OF PETER

The criteria for Lucan use of written source material are best applied to the available Petrine source data. For the moment, Acts 1 to 5 may be considered as a single block of Petrine tradition, since the single test of Holy Spirit usage cannot separate the primary from the secondary source materials which are most

probably present therein. Peter is the dominant figure in the narrative concerning the origin and growth of the earliest Jewish-Christian community of Jerusalem and Peter's importance is inseparably connected with the activity and operations of the Holy Spirit. The next block of Petrine data (8. 14-25) continues the tradition presented in 3. 1 to 5. 16, for "Peter and John" (8. 14) come down from Jerusalem and validate the new Christian movement in Samaria inaugurated by Philip. The summary statement of 8. 25, that they preached the gospel in many Samaritan villages on the return journey to Jerusalem, intimates that Luke has more extended information but selects only this important incident, which serves his purpose. When we meet Peter again in 9. 32 to 11. 18 he is on a preaching tour which takes him to Lydda, Sharon, Joppa, and Caesarea. No record of his whereabouts or activities is given between 8. 25 and 9. 32, unless Dr. Foakes-Jackson is correct in introducing 12. 1-17 before 9. 32 in the Petrine tradition. Peter's address of justification upon his return to Jerusalem in 11. 2ff. gains the approval of the Jerusalem church, which "glorified God" because salvation had come to the Gentiles also (11. 18), but not before he had marshaled the strongest evidence to show that the entire procedure had been inspired, directed, and accomplished by God through the direct presence and activity of his Holy Spirit. This entire account from 9. 32 to 11. 18 is an integral part of a Jerusalem church tradition, and the use here of this lengthy account, which is narrated once in detail in chapter 10 and then justified by another detailed explanation in chapter 11, in both of which accounts the Holy Spirit tradition alone gives point and significance to the event, is quite unintelligible except as Luke here transmits an important narrative from the records of the Jerusalem Christian Church, which is responsible for, interested in, and which accepts responsibility for this expansion of the Christian movement to Caesarea.

Was it at this time that Peter was commissioned by the Jerusalem church as an apostle to the "God-fearing" Gentiles—non-Semites who had embraced certain

features of Judaism and, therefore, constituted likely prospects for Jewish-Christian missionary activity? It appears in 12. 1-19 that Peter is no longer the leader of the Christian Church in Jerusalem, his place being occupied by James (12. 17). The last reference to Peter in 15. 6f. discloses James as head of the Jerusalem church (15. 13, 19) while Peter in his remarks refers to his previous selection by that church to be an apostle to the "Gentiles" (15. 7, 14). How Peter happens to be in Jerusalem at the time of this church conference is not indicated. It is impressive that he champions the cause of Barnabas and Paul and is the chief spokesman on their behalf. After this Jerusalem conference Peter is not mentioned again in the Book of Acts.

(2) ACTS OF BARNABAS (AND SAUL?)

The dominant Jerusalem church tradition underlying Acts 1 to 15 embodies another strain of documentary source material which features Barnabas. Saul is mentioned often enough in association with Barnabas to suggest parenthetically that the primary tradition probably included his activities along with those of Barnabas—that is, so long as Saul was active in the missionary service of the Jerusalem Church and remained in good standing by confining his activities to circles which had been favorably prepared by Judaism for the new Jewish-Christian movement. Barnabas, "a good man, and full of the Holy Spirit" (11. 24), an important leader of Jerusalem Christianity, is always and only associated with the tradition attached to the Jerusalem church. When that tradition is dropped, we hear no more of Barnabas. Introduced first in Acts 4. 36, 37 as a prominent leader in the Jerusalem community of Christians, he next appears in 9. 27 as spokesman for Saul, who is received into the fellowship of Jerusalem Christianity through the good offices of influential Barnabas. The next block of data presents Barnabas as the official delegate from Jerusalem, who visits and validates the new Christian missionary project in Antioch. His stay and labors are so productive of results that he needs assistance and visits Tarsus, returning with Saul,

with whom he co-labors for a year in joint Christian missionary work at Antioch. It is the initiative of Barnabas in championing the cause of Saul at Jerusalem (9. 27) and in securing his assistance for the Christian work at Antioch (11. 26) which brings together these two for the larger joint-work recorded in 12. 25 to 15. 36.

While Barnabas is mentioned first in the tradition and Saul is considered his assistant, the order of names is frequently inverted by Luke in his obvious desire to emphasize the growing importance of Saul (Paul). In 11. 30; 12. 25; 13. 2, 7 the order is "Barnabas and Saul." In the list of five "prophets and teachers" mentioned in 13. 1, Barnabas comes first and Saul last. Coincident with the Lucan change of name from the Jewish "Saul" to his Gentile name, "Paul," and the departure of John Mark for Jerusalem (13. 13), Luke pushes Barnabas into the background. In 13. 13 it is "Paul and his companions" who set sail from Paphos, while "Paul and Barnabas" are given in 13. 43, 46, 50; 15. 2 (twice), 22, 35. However, the fact that Luke continues to refer intermittently to "Barnabas and Paul" indicates that he is preserving a tradition which mentions the names in this order. Up until 13. 7 the order is constantly "Barnabas and Saul," and while hereafter Luke deliberately changes "Saul" to "Paul" and frequently inverts the order, favoring "Paul and Barnabas," yet he preserves the original order of "Barnabas and Paul" in 14. 12, 14; 15. 12, 25.

It is this "Barnabas and Saul" tradition, preserving the Jewish names, which binds together the entire so-called "Antiochean" tradition (11. 19-30; 12. 25 to 15. 35), which is presented, however, from the standpoint of Jerusalem Christianity. It features Barnabas, despite Luke's failure to give all the information concerning him. Harnack, who regards these sections as embodying genuine Antiochean tradition (and "the Holy Spirit" usage of Acts as editorial insertions on the part of Luke), recognizes the importance of this strain of tradition, featuring Barnabas as superior in importance to Paul. While Harnack is our witness, attention is called to a significant statement which connects Acts 13 to 14 with the first half of Acts rather

than with chapters 16 to 28, on the basis of subject-matter:

"It is easily recognized that the whole narrative of chapters 13 to 14 . . . is enveloped in the same atmosphere of generality and superficiality which is characteristic of most of the accounts in the first half of the book. It is not that the author's representation of Saint Paul is altogether different from his representation of the leading figures of the primitive community—in chapters 13 and 14 he shows that this is not so—but the difference in his treatment begins just at the point where Saint Barnabas and Saint Paul separate from one another because of Saint Mark. (Italics ours.) All that is narrated before this time is essentially of one type and all that is narrated afterward is of a twofold type (namely, that of the we-sections and that of the remaining parts), though this does not affect the unity of style and vocabulary which obtains throughout the whole book."

In other words, the difference in Luke's treatment begins just at the point where the Holy-Spirit tradition attached to the Christian Church at Jerusalem, and used by Luke throughout Acts 1 to 15, leaves off. This testimony confirms the validity of the position registered in this article.

(3) ACTS OF CHRISTIAN HELLENISTS

This third strain of documentary data features by name only two of the seven Christianized Grecian-Jews mentioned in Acts 6 but ascribes the founding of the Christian mission at Antioch in Syria to the evangelistic activities of certain unnamed Christians who fled Jerusalem when the Hellenistic branch of the Christian Church there was subjected to the persecution incited by Stephen's zeal. The arrangement of material by blocks shows that this strand of written tradition included selections now contained in Acts 6. 1 to 8. 13; 8. 26-40; 11. 19-21. The seven Christian Hellenists elected as administrators were "men of good report and full of the Spirit and wisdom" (6. 3), Stephen and Philip heading the list (6. 5). They were definitely attached to the Jerusalem church as members, were elected by their fellow-members, and approved in a formal way by the "apostles" (6. 5, 6).

The narrative from this source is interrupted by 8. 1a, 3, where Luke introduces Saul in order to establish a nexus for the account of Saul's conversion in 9. 1-30. Acts 8. 4 repeats the thought of 8. 1 and continues the narrative with the selected accounts of Philip's evangelistic achievements in Samaria and Judea. At 8. 14 Luke takes up the Petrine strand of tradition, wherein the new Christian movement in Samaria is completed and validated by the Jerusalem apostles, Peter and John. The Philip-source is resumed at 8. 26 and, after noting the conversion of the Ethiopian eunuch, concludes with another summary statement (8. 40) which again indicates that Luke has further knowledge of Philip's missionary activity which he does not choose to disclose, since these selected illustrations meet his purpose, which is to sketch rapidly the expansion and development of Christianity.

Acts 11. 19 is clearly attached to this tradition at the point indicated by 8. 4 by a literary connection. Luke uses the same words to refer back to those who were scattered abroad at the time of the persecution which arose about Stephen. According to this tradition, Antiochean Christianity owed its inception to the missionary zeal of certain unnamed Christian Hellenists, originally members of the church at Jerusalem. The names of these "men of Cyprus and Cyrene" are not given, although they must have been known, for shortly afterward the report comes to the church at Jerusalem, which sends Barnabas as its official ambassador—a fact which leads Luke to dismiss with a summary statement the account of the origin and growth of Antiochean Christianity as incorporated in this third source, and to set aside this source in favor of the Barnabas-source, which not only contained the story of the development of this Antiochean branch of Jerusalem Christianity, but also detailed the activities of Paul—his hero and favorite, whose amazing efforts and results in universalizing the gospel are next in order as the subject and object of his narrative.

An important rereading of Acts 11. 20 is involved here and most probably should be accepted as the true reading. "Ἑλληνιστάς," is to be read with MSS.

BD²EHL²P61 for "Ἑλλήνας," to accord with the evidence offered by the Holy Spirit tradition attached to Jerusalem Christianity, which regards the extension of the gospel to Samaria, Judea, and Caesarea, and now to Antioch (11. 19-30; 12. 25 to 15. 29) as missionary projects inaugurated by members of the Jerusalem church. It is with the "Hellenists" (Greek-speaking Jews who embrace Judaism), and not with the "Hellenes" (pure Gentiles), that the missionary activities of these members of the Jerusalem church are engaged. Not until Barnabas and Paul turn to the Gentiles in Antioch in Pisidia (13. 46) is the gospel extended for the first time to those who have had no religious contacts or affiliations with Judaism. According to the usual reading of 11. 20, Paul is not the first missionary to the Gentiles, but these obscure, unnamed Christians from Jerusalem. But Acts 13. 46 states clearly that Paul is the first Christian missionary to the Gentiles. In fact, the implications of this new departure precipitate the advisory conference at Jerusalem. It is not improbable that when Paul and Barnabas returned to their base the Christian Church at Antioch in Syria, following their first missionary tour, which included Antioch in Pisidia, and had "rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles" (14. 27), the situation was not only accepted, but during the period when Paul and Barnabas "tarried no little time with the disciples" at Syrian Antioch (11. 28), this new missionary policy may have been practiced until "certain men came down from Judea and taught the brethren, 'Except ye be circumcised after the custom of Moses, ye cannot be saved'" (15. 1). This provoked the problem which was carried from Syrian Antioch to Jerusalem, and which elicited the advices from the church leaders there. These advices were communicated in a pastoral letter which was addressed to the groups of Gentile Christians "in Antioch and Syria and Cilicia" (15. 23).

A literary phenomenon binds still closer the triple strain of Holy Spirit tradition embodied in Acts 1 to 15. "ἡ ἐκκλησία" appears only in the singular in Acts 1 to

15 to designate the church centering at Jerusalem. Sometimes the use is locative to distinguish the "mother" church from the mission church, but in all cases it denotes the one Christian body of believers affiliated with the church at Jerusalem. (What is more natural, since Jerusalem had long been the center for those who embraced Judaism?) Thus, Acts 5. 11; 8. 3; 9. 31; 12. 1; 15. 3, 22 refer to the Jerusalem church, while the locative use is indicated in 8. 1; 11. 22 (Jerusalem) and in 11. 26; 13. 1; 14. 27 (Antioch). Not until Acts 15. 41 and 16. 5 is reference made to "the churches"—a term in general use throughout the second half of Acts.

It is most probable that when Luke wrote Acts, at least the threefold strain of primary source material embodied in the Acts of Peter, Acts of Barnabas (and Saul?), and Acts of the Christian Hellenists had already been colored by and adjusted to the Holy Spirit tradition of the Jerusalem Church, to which they now belonged, and which interpreted the new projects in Samaria, Judea, Caesarea, and Antioch as mission outposts established by the Spirit-filled and Spirit-guided members and leaders of Jerusalem Christianity—the entire movement, in turn, being regarded as divinely inspired, directed, and controlled by the operative Holy Spirit.

Certain characteristics of this early Holy Spirit tradition inherent in primitive Jerusalem Christianity are reflected also in the first two chapters of Luke's Gospel, shedding some light upon the source problem presented by these introductory chapters. In every reference to "the Holy Spirit" (Luke 1. 15, 35, 41, 67; 2. 25, 26, 27), the usage indicates primitive Jewish-Christian ideas akin to those expressed in the earliest part of Acts. The Holy Spirit is regarded as a present possession to inspire prophetic utterance, revealing a post-Pentecostal, Christian consciousness. The familiar terminology of the Acts tradition appears. Zacharias is promised that John will be "filled with the Holy Spirit." Both Elisabeth and Zacharias are "filled with the Holy Spirit." "The Holy Spirit" is to "come upon" Mary. It "came upon" Simeon, to whom had already come a revelation "by the Holy

Spirit," and who came into the temple, "in the Spirit." The consideration of this text within its context shows that both chapters are knit together by this dominant Holy Spirit tradition, the individuals involved being considered instruments of the divine will and purpose which directly influence, inspire, and control their actions. With a high degree of probability it may be said concerning Luke 1 and 2:

There is a written source-basis for these first two chapters, for Luke's references to "the Holy Spirit" indicate faithful transmission from a documentary source. This source material bears the definite impress of the primitive Jewish-Christianity representative of the Jerusalem church, being no later in date than and probably co-existent with the tradition incorporated in the early part of Acts. This source material was probably incorporated by Luke himself as an integral part of his Gospel and was not a later addition by some editor or redactor.

In the light of the findings disclosed by the investigation of Luke's use of "the Holy Spirit" in Acts and the third Gospel, it is now appropriate to suggest a concluding word concerning the version of Q used by Luke in the composition of his Gospel. In a previous article it was observed that Luke in his use of "the Holy Spirit" was transmitting faithfully a tradition embodied in another and a different version of Q than that used by Matthew. Also it was observed that the Holy Spirit tradition is a chief characteristic of this version of Q and is the unifying, dominant feature of Luke 3. 1 to 4. 30. The investigation of Acts 1 to 15 with respect to Holy Spirit usage permits these further statements concerning Luke's Q source:

It bears the stamp of the Jewish-Christianity which is located within the circle of the Jerusalem church. The presence of this Holy Spirit tradition which binds together the narrative and discourse material associated with Jesus in Luke 3. 1 to 4. 30 and which is present elsewhere in sayings attributed only to Jesus, makes highly probable the assertion that Luke's version of Q constitutes the earliest written tradition which embodies the teachings of Jesus. At the time this version of

Q was used by Luke, it included the tradition behind the first two chapters of the third Gospel. The probability that Luke's Q is as early as if not earlier than the

version used by Matthew is confirmed by the results of independent investigations made, which maintain the same position on other grounds.

FOREIGN OUTLOOK

SOME CONTRIBUTIONS OF THE WEST TO THE EAST

THE limitations of what the "West" has been able to bring to and do in the "East" have been so frequently indicated during recent years as to make it worth while to consider the other side of the question. While some of the criticism of "western trappings," "Occidental culture," and "foreign methods" is deserved, in relation to the Christian enterprise in India, such criticism has to be taken along with a recognition of the very valuable contributions made to Indian life and thought by purely Western institutions, methods, and spirit.

The impact of the West upon India, continued over a period of two centuries or more, has produced results so gradually that, in many cases, what is really of Western origin has been well nigh merged with what is known to be Eastern. After another century it will be still more difficult to disentangle the threads, twisted ever more intricately and tightly together. The influence of the Bible, of English literature, and of Western ideas is so general throughout India that even the casual observer can note the difference they have made in India, as compared, for example, with China or equatorial Africa. Bishop Heber's "Travels," written a century ago, describing the everyday life and thought of India's people, or the autobiographies of men of India who lived a hundred years ago, make strange reading to-day. Taken over a stretch of a century or more, India's changes have been great indeed, while of recent years the transformations have been, in many instances, startling in their rapidity.

Some of the more general contributions to India's life and ideas are here indicated, but not with the thought that these things

were altogether novel, or that no trace of them previously existed in this land. Individual exceptions can, of course, be found to all such statements, yet not in such a way as to rob these generalizations of their point. By way of introduction, it need merely be stated that this statement does not deal with the worse side of Western influences that have adversely affected India's progress and happiness. A fair judgment will be based on a balanced statement, showing both the debit and credit sides.

EMPHASIS ON THE INDIVIDUAL

India is pre-eminently the land of the masses. Crowds are characteristic of this country—we number people by the million. Her art is lavish both of details and colors. A typical Indian bouquet is one in which dozens of flowers are jammed together so as to make the equivalent of one huge bloom. No one flower is considered by an Indian gardener; no single bloom could possibly stand out in his system of art. The Japanese notion of a single rose in a vase by itself would not be tolerated in India—it seems to be too cheap and easy! It is only India that has produced a "mass movement" in religion.

This tendency has led to the overlooking of the individual. He counts, but mainly because he, along with many others, makes up a grand total. His detached value has been considered as small. This is not unscientific, for nature is full of such illustrations, but it is not wise in view of our more limited resources. When the Supreme One came, he thought in terms of the individual, picked him out of the crowd, and showed us that multitudes are valuable just because they contain the individuals. Christ may have given as

much time to a Nicodemus seeking him alone at midnight, or to an outcast woman of a Samaritan village at a well, as to the multitudes that followed him up a hill and sat all around him, eager for his teaching. He staked the hope of his kingdom on earth upon twelve men, was transfigured before only three, and in his resurrection appeared at the tomb only to one woman. The greatness of the individual was learned by the West from the Saviour of the human race. It has been the emphasis on the individual that has made possible the greatness of a geographically insignificant island like that of Great Britain or of a land so young as that of the United States of America. In considering each unit, the whole could not be overlooked; but, on the contrary, it had its stability guaranteed, its future assured. Life has been too cheap in India—perhaps because it was so abundant. India of itself would not produce a "Baby Show." What was one baby?

But India has learned the value of the individual, and is beginning to conserve results. The tragic possibility of losing a J. C. Bose among the multitudes of Calcutta's students or of missing a Ramabai among the widows that throng the sacred places of Hinduism can be appreciated now. Who knows what humble school has on its roll the next Gokhale or Tagore? No lawyer in one of India's great cities would think to-day of saying what a leading Hindu advocate of the Bar said to my father fifty years ago in Lucknow, "Sir, these poor unfortunate people over whom you take so much trouble are not worth it"—referring to a few women in the "Home for Homeless Women" supported by our church in that city. An Indian who talked that way now would be considered unpatriotic, and could not afford to be quoted in such a connection. The individual is coming to his own in India.

ORGANIZED PHILANTHROPY

Almsgiving and personal help extended to individuals as an act of religious merit are as ancient as the East. The philanthropic spirit has been an ideal through the centuries, but it was expressed by the

individual for the individual. Organizing philanthropic effort was an idea of the West, though it is to-day so widely practised in India. Bombay, Calcutta, and Madras are centers now of philanthropic work carried out on a large scale for the sake of society, but in the olden time each community, caste, or group looked out for its own, and effort was largely limited to individual helpers. Hospitals, orphanages, leper asylums, schools for the blind, "Baby Folds," and innumerable educational institutions of many types owe their origin mainly to Western ideals and practices. The complicated organization that now accompanies all major philanthropic endeavors, calling for large endowments, many specialists, various departments, committees of all kinds, with skillful publicity and expert engineering in order to secure funds—all these are of the West. In no other way could the growing needs of huge urban populations in India be met, and this land is now no stranger to such methods of handling many kinds of social problems. Parsees, Hindus, and Moslems alike have entered heartily upon the task of organizing society itself to meet the needs of its social groups and units. With the coming of a broader sympathy, when these communities will more generally extend their efforts beyond the bounds of their own creeds, we shall have a better India.

SCIENTIFIC SANITATION

Personal hygiene has been emphasized from ancient times among India's better classes, but sanitation is of very recent birth in this land. Ancient religious writings have references to methods of securing sanitary conditions, but even these were lost in the common practice of both rich and poor. Even to-day, after decades of teaching and publicity, one of the commonest sights in India is to see a house spotlessly clean inside, with vessels burnished and scrupulous care taken over every item of the diet, but a heap of filth just around the corner from the door, an open drain running right past the house, flies fed and furnished ideal breeding places, insect pests endured until positively unbearable, and surroundings that

defy all known laws of sanitation. This is true of both village and city. Stagnant water, vile drains choked with filth, heaps of decaying vegetable and animal matter, germ-laden dust, odors that defy description, and a callousness past understanding, are so common in India as soon to draw little attention to themselves. But there is hope, for the press is beginning to take note of such incongruities among a civilized people, the school is starting to exert an influence, lantern lectures showing the dangers of unsanitary conditions are finding their way into towns and villages alike, while "city fathers" and municipal boards are at least wondering whether they might not be able to do something more. Famine may be attributed in large part to the heavens becoming like brass and the "monsoon" failing, but cholera, plague, typhus, malaria, itch, blindness, tuberculosis, and other ills of India's suffering and patient millions are due mainly to ignorance and carelessness regarding matters that can be remedied. The helplessness of little children brought up amid unmentionable and unpardonable surroundings is one of the saddest spectacles that meets anyone from the West living in India. A Rockefeller's millions would not be wasted in India, if they did no more than to compel her people to breathe enough fresh air and drink only pure water. War's destructiveness is a mild calamity as compared with the dead left in the wake of "the pestilence that walketh in darkness."

THE SERVICE OF WOMEN

Outstanding examples of women who have served their generation are not wanting in India any more than in other lands, but when reference is made to women serving as a class in a public way, we know that India has learned largely of the West. Indeed, the rapidity with which women have come to the front in all types of social service in this land is greater than that of men. Yet it is only sixty years since India saw its first lady doctor in the person of Dr. Clara Swain of the Methodist Episcopal Church, who came from America and opened up a hospital at Bareilly. It was at the same time that

Miss Isabella Thoburn of the same church came from America to open up a school for girls at Lucknow, which developed (in 1887) into the first college for women in Asia and now bears her name. The advanced state of education for girls and women in India to-day would make it seem as if a much longer period of time had elapsed since such distinctive work was begun for them. It is only twenty years ago that Pandita Ramabai was at the height of her success in conducting a school and home for hundreds of burdened and almost hopeless girls in this land. Her work was spectacular indeed, without any parallel in India, and was the direct result of her touch with Western methods and ideals. To-day it would be difficult to find a realm where the service of Indian women is not being given. In educational, social, medical, spiritual and even political lines of service India's womanhood is contributing efficiently and notably to the national life. Mrs. Sarojini Naidu's election to the presidency of the Indian National Congress three years ago was an event of stupendous significance in a land such as India has been. It is only about twenty years ago that the Mohammedans started their first boarding school for girls at Aligarh. At that time there were no trained Moslem women teachers, and the entire staff of seven lady teachers were drawn from among the young ladies trained at Isabella Thoburn College, all of them Christians and five of them of our own church. These young ladies had been trained wholly under Western conditions, and with ideals of service quite at variance with India's traditional ideas. But in less than a quarter of a century their service has become such a commonplace in India that no one would think of indicating it to-day for special mention. To-day in India's great cities the part taken by ladies in all types of public work, presiding at public gatherings, organizing philanthropic work, giving lectures, taking part in concerts, conducting political meetings, and even driving their own automobiles along the crowded boulevards, is a marvel to anyone who knew India even twenty-five years ago. And all who see this new development in India's life thank God.

OPPOSITION TO CASTE AND "UNTOUCHABILITY"

It is quite in order to-day to decry "untouchability" as sanctioned and practiced by Hinduism through long centuries. Many doughty champions against this form of social injustice have appeared of late years, including Mahatma Gandhi. The press is so full of arguments against the practice of treating one sixth of the population as "outcastes" that one would almost conclude there never had been any other attitude toward these unfortunate people. In America it is sometimes thought that Mahatmajī was the author of this social liberation which amounts to a revolution. As a matter of fact, it was the Christian missionary that started the campaign against both caste and "untouchability." Decades before Mahatma Gandhi was born, English and American missionaries were fighting the battles of these "outcastes" against the fathers of the present-day reformers. Hinduism has had no desire or intention until lately of breaking the chains that have held these unfortunate people during the centuries. To those who understand the total situation in this land, there is a very definite reason for the change in attitude. The political issue has intervened. With representation in government dependent on the numbers included in the various communities, and with great rivalry between the Hindus and Mohammedans, the fifty or sixty millions of "Untouchables" have taken on a value quite beyond that of their immortal souls. Into whichever camp their millions go will come a strength through numbers that may settle most important issues. This is one explanation for the new tone adopted toward these millions "without the camp," and for the honeyed words that are now addressed to them by opposing political factions. Political leaders are sagacious as well as distinterested!

The details of the issue of "Untouchability" have yet to be worked out, but the sentiment against it cannot be stopped. As concerning caste, however, there is a different situation. It should not be imagined that a man who is, on principle, against the injustice of having "de-

pressed" classes, will also be opposed to there being "lower" and "higher" castes. Mahatma Gandhi is himself the outstanding example of an educated Hindu who may decry "Untouchability" and yet stand firmly for caste. One would think that the *injustice* that condemns a man to a "depressed" position is the same that imposes on another the inferior position of a "low caste" man, but somehow this logic is ignored. The battle against caste, as such, is still being fought. The system is so deeply imbedded in the Hindu structure that decades will yet be required to extricate it. Some feel that it cannot be done, but to this writer it seems clear that the adherents for the caste system are steadily giving ground, and that in the not distant future caste will have ceased to be a practical issue. When that day comes it should be remembered that the ideals and principles that terminated the system came from the West. Western culture and ideas are wholly against a system of caste based on religious sanctions, operating indiscriminately on the ground of mere birth. The fight against caste is one of the best things that the West has brought to India.

DEMOCRACY

For the same reason that caste is opposed by the West, democracy is advocated—it is the *people* who should decide, it is brotherhood that must be established. Democracy has been wholly foreign to India's thinking until the present generation, and is opposed to all her traditions. The only government that India has known is monarchy absolute or paternal, as the case might be. In both state and religion, *authority* has been India's supreme word. Advice was sought, counselors there were, but the decision lay with the ruler. Western literature and the British system of government gave birth to democracy in India. The Indian Mutiny of 1857 introduced a long period of tuition in democratic ideas for India's people, and the World War precipitated the definite movement toward a form of democracy in India. It must not be imagined, however, that the word connotes in this land all that it does in Britain or America. The

Brahman, if he had his way, would not enfranchise the low castes or outcastes, while the Mohammedans see the eclipse of their seventy millions by the more than three times as many million Hindus, if a straight vote were to settle the political issues of the land. In the complex situation, "communal representation" has been resorted to as a possible solution, but it has brought its own difficulties. In its present workings it has set the Hindu and Moslem representatives in Provincial Councils and the supreme Legislative Assembly against each other. The intense rivalries have made real co-operation impossible. Christian leaders have stood for giving up all communal representation, but the religious sentiments of the Hindu and Mohammedan sections have been too deep and strong to permit of this. Unless and until India can heal this breach, she cannot produce truly national characters, which is another way of saying that she will not be fit for self-government. A further complexity is introduced by the fact that the Indian princes, ruling over one third of the territory of India, are partly Hindu and partly Mohammedan, and are much less responsive to the idea of a democracy than British India itself. This is only partially explained by the fact that these "Native States" are less radical than the portions under the more direct control of the British government. They are themselves completely split by the religious cleavages. In a democracy what would happen to a Moslem ruler whose people are made up largely of Hindus, and what would become of a Hindu rajah whose population is almost entirely Mohammedan? There is reason quite sufficient for India's "House of Princes" to look askance at a real democracy!

The fact is that while the idea of democracy has made remarkable progress in India's thinking, it is still remote as a practical form of government in this land. Only shallow thinking, and a desire to sing the praises of democracy regardless of the possibility of introducing it, can lead people to think that India is ready for a truly democratic form of government, or desirous that such a type of government should forthwith be introduced. Western influences are steadily operating for its

introduction, but the time when it can be started depends on the people themselves. There is only confusion in thought when the facts of the situation are themselves ignored, or when matters of secondary consideration are given primary importance, while practical issues involved are overlooked. Meantime the work of education and enlightenment must continue until a practical unity has been achieved, in which Hindu and Moslem can work together. In this transition period the Christian community is capable of serving, and in an increasing way is serving, in bridging over communal differences and allaying the heat of religious rivalries. While democracy is an importation from the West, its future in India rests with the Indians themselves, and before it can operate there must come unity.

THE SPIRIT OF CHRIST

The spirit of Christ is itself neither Western nor Eastern, but universal, yet it has been brought to India directly from the West. This is most remarkable, considering that the West itself got it from the "Near East." However imperfectly the Western nations have interpreted this spirit, it is from their printed pages, their institutions, and their living examples that India has come to understand what it is. The spirit of Christ is a very real and a most powerful influence in India. It operates and produces results, even where Christ himself is not accepted as Saviour and Lord. His ideals and teachings have permeated Indian thought, his standards of conduct and judgment are tacitly acknowledged as supreme. The severest criticisms leveled against Western peoples are based not on what Krishna or Mohammed proclaimed and stood for, but on what Christ taught and did. Indeed, the teachings of all indigenous religions in India are being interpreted in terms of what Christ laid down as principles of life and standards of character. No religion in India would think of opposing the teaching of the Sermon on the Mount or 1 Corinthians 13. The main effort is an attempt to show that India's own religions have teachings similar or equally good. It would be quite impossible now to trace

the interpenetrations of Christ's ideals and principles in Hindu or Moslem society, or follow out all the influences of the life and teachings of Jesus that have permeated the non-Christian faiths.

Some things stand out clearly and are unmistakable, among them being the awakened conscience with regard to social evils. Many things are to-day admitted by Hindus to be wrong that were considered in an earlier generation as being necessary, good, and having religious sanctions. India has long since ceased to think in terms of *suttee* (burning widows alive on the funeral pyres of their husbands), the exposure of infants in the forests or throwing them to the crocodiles on the banks of sacred streams, and the virtual opposition to giving education to girls and women. Other things are now in the process of being discarded, for example, the "dedication" of girls to idols, virtually their sale to a profligate priesthood for immoral purposes; the seclusion of women in the *zenanas*, to spend their lives "behind the purdah"; child marriage, where mere infants are betrothed and mere children actually begin lives of wedlock. These latter three customs (all regarded, of course, as having full religious sanctions, and so upheld by the strictly orthodox to-day) will die hard. Take, for instance, the question of child marriage, in connection with which the Sarda Bill was passed by India's Legislative Assembly at Delhi and went into effect March 31, 1930. It prohibits by the law of the land any marriage in which the girl is under fourteen years of age or the boy under eighteen. Any country would, it appears, think that this involved no great restriction and would work no hardship to the parents or the parties concerned. Yet India is so conservative in such a matter that everything possible was done by the orthodox party to defeat the bill, and before the law was put into operation there was a rush all over the land to consummate every child marriage possible. In Mahatma Gandhi's own province, the city of Ahmedabad regis-

tered seven thousand marriages during the one month of December, 1929. But the conscience of the people is being aroused, and, as the editor of the Indian Social Reformer (Bombay) says: "Great social forces are at work, and those who set themselves against them will soon be swept away as by an avalanche."

Another influence of the spirit of Christ in India is increased willingness to live a life helpful to society as a whole, regardless of caste and creed. The narrow communal spirit has worked like a poison in Indian society. Why should Parsees care for Hindus, Hindus for Mohammedans, or Mohammedans for Christians? Indeed, why should the Brahman care for the Shudra, or a low caste man for an out-caste? The answer has been, He should not; let each caste and community take care of its own people. The menace has extended to the Christian community, so that this group has been tinged with the same spirit of aloofness and unconcern. India for centuries has been a land of the "compartment" system, nor is there in the teaching of either the Hindu or Mohammedan religion that which will bind the various classes and creeds together. Mohammedanism makes for a "brotherhood," but it is strictly confined to Moslems. Hinduism makes no claim whatever to include within its pale any who are not true Hindus. Christ came to establish the brotherhood of mankind, and his Spirit gives us hope that we shall, in and through Him, have this brotherhood inclusive of the human race.

Whatever of good has come to India by way of Western lands, we must admit that it can all be traced to Christ. Where Western peoples have departed from Christ, they have brought that which has harmed instead of helping, and hurt instead of healing. By his grace, some good and true and beautiful things have been brought to India from the lands of the Western skies. Let the credit all be his.

BRENTON THOBURN BADLEY.
Bombay, India.

OUR BOOKSHELF

Philosophical Theology. Vol. II. The World, the Soul, and God. By F. R. TENNANT. Pp. xiv + 276. Cambridge University Press, 1930. New York: The Macmillan Company.

Two years ago the first volume of this important work was published and was reviewed in these columns (Nov.-Dec., 1928). I then welcomed it as evidence of a reawakening interest in the deeper problems of theology and as a valuable antidote to the more popular and superficial types of religious thought current in this country. I pointed out the author's close relation to James Ward and compared his epistemology with that of Borden P. Bowne, directing special attention to the significance that both attach to personality as "the key to the universe." In this connection I said that it would be interesting to see what use the author would make of the latter conception in the second volume.

This volume is now before us. It reveals the same high qualities that we found in the first volume: thoroughness, profundity, independence. The style, as in the preceding volume, is that of the technical scholar. It aims at precision rather than simplicity and smoothness. But it has nevertheless an arresting quality. The very unusualness of its terminology commands attention and stimulates thought.

The book is an argument for theism. It begins, as did Lotze and Bowne, with the fact of law or systematic interaction, and in the first chapter argues, as against Kant, Pearson, and Eddington, that nature's regularity is "ontal." In the second chapter the question is raised as to whether mechanistic science can explain the world-order. If it could, the theistic interpretation would seem superfluous. The author, consequently, subjects the mechanistic view to a searching criticism, and concludes that it fails to solve the problem of cosmic order and is itself "baseless." "Science," he says, "can throw no light on the question what the ontal counterparts to physical bodies and phenomena are. It does not know what

matter ultimately is, and has no means of knowing. . . . And as science cannot fathom the phenomenal so as to reach to the underlying ontal, it can attain to no knowledge about the metaphysics of causation; nor, therefore, to any knowledge as to the *modus operandi* of ontal agents, of which observable laws of Nature are the outcome."

For an explanation of the world-order we must then go beyond mechanism and appeal to teleology. Here is to be found the true basis of natural theology; and in chapter four the various teleological arguments for theism are expounded. Those discussed by Dr. Tennant are drawn (1) from "the knowability or intelligibility of the world (or the adaptation of thought to things)," (2) from "the internal adaptedness of organic beings," (3) from "the fitness of the inorganic to minister to life," (4) from "the æsthetic value of Nature," (5) from "the world's instrumentality in the realization of moral ends," and (6) from "the progressiveness in the evolutionary process culminating in the emergence of man with his rational and moral status." None of these arguments is logically coercive, but taken together they have a cumulative effect that justifies the theistic world-view as the most "reasonable."

Following this positive exposition of the theistic argument the author devotes two chapters to a discussion of the divine attributes, one to the problem of evil, one to the doctrine of divine immanence and revelation, and a concluding chapter to a consideration of God, the self, and the world in their relation to each other. These three, we are told, "constitute a chord, and none of its three notes has the ring of truth without the accompaniment of the other two."

In a work so rich in its material, so compact in its reasoning, and so definite in its conclusions there are many points upon which one is tempted to comment, such as the author's views of immanence, inspiration, revelation, divine grace, the person of Christ and the pre-existence of souls. But instead of taking up these

points, I shall content myself with directing attention to two or three general matters that seem to me of special interest and significance.

The author lays particular stress upon the fact that his method throughout is "empirical" (pp. 246f.). It is here that he finds the distinctiveness of his own work. "The *a priori* method has had abundant representatives throughout the centuries; the empirical, inductive, and explanatory method, adopted in varying degrees of fragmentariness and completeness by Locke and Butler, Lotze and James Ward, has been so much less common that somewhat of distinctiveness attaches to the least distinguished of attempts to use and to commend it." Taking the entire history of the theistic argument into account this is perhaps true. The conceptual type of argument which prevailed down to about 1200 A. D. was largely aprioristic, and the same might be said of the cosmological argument to which Thomas Aquinas gave the precedence and which had considerable vogue for several centuries. But with the rise of the natural sciences, and particularly the science of biology, interest was transferred to the teleological argument, and in laying his main stress there Dr. Tennant seems to me to be in line with what has been the predominant tendency in theoretical theism for upward of two centuries. Certainly since the time of Kant the movement has on the whole been away from the more abstract and aprioristic modes of thought represented by the ontological and cosmological arguments.

The new tendency introduced by Kant was the stress on the moral or valuational argument. This has been developed in the Ritschlian theology and by current pragmatism, and underlies the more common form of what is now called "empirical" theology. This type of apologetic seeks to deduce the validity of faith from religious experience, and finds in value-judgments an adequate basis for theistic belief. But such a theological empiricism Dr. Tennant specifically repudiates (p. 251) on the ground that the religious experiences and valuations to which it appeals presuppose the very beliefs which the theist is seeking to establish, and so

"implicitly beg the question to be answered." His own "empirical" method is, therefore, to be clearly distinguished from the more popular empirical method that takes its start from religious experience rather than from nature.

In his conception of the physical world Dr. Tennant adopts the panpsychistic view advocated by James Ward, rejecting with considerable vigor the "occasionalistic" or "pantheistic" view, represented by Berkeley, Lotze in his later years, Bowne, and others. In my *Philosophy of Personalism* (pp. 76f., 230ff.) I used the term "occasionalistic" to distinguish this view from the "panpsychistic," but because of its dualistic associations in the Cartesian philosophy it now seems to me best to discard it and substitute for it the word "pantheistic," which brings out more clearly the direct dependence of the material world upon God. Dr. Tennant, while admitting that the pantheistic theory is "satisfying in some respects," finds in it "insuperable difficulties" and thinks that "disastrous consequences" result from it. In particular he thinks that it "removes all possibility of coping with the problem of evil. For if every physical happening is directly caused by God and reveals his nature, that nature cannot be benevolent." This difficulty he believes can be avoided if we ascribe to the material world or to the spiritual entities, of which it is the phenomenal expression, a "delegated autonomy," a certain degree of independence. On such a view God would be responsible for the general structure and order of the world, but the concrete events in it would not necessarily be expressive of his will (pp. 202ff.). But unless the underlying psychic entities are free beings, it is difficult to see how God can escape responsibility for what they do. If the physical world is his creation, and acts in a way determined by its God-given nature, he is as responsible for what it does as though its every act were the direct expression of his will. The error into which Dr. Tennant seems to me to fall at this point is that he assumes that the divine will in causing particular events would act independently of the demands of the system as a whole. He seems to hold that, if a kind of ontological reality

is attributed to nature, the system as such may be thought of as limiting the divine activity in a way that would not be the case if the system of nature owed its being directly and continuously to the divine energizing. But this seems to me to be quite unwarranted; and equally unwarranted is the assumption that the divine will would not furnish as stable a basis for "the apparent nexus between apparent things" as would a relatively independent nature. To say that the pantheistic theory conflicts with scientific induction and "so involves the stultification of human reason" (p. 215), sounds strange from one who sees in personality "the key to the universe."

But here a question arises as to whether Dr. Tennant carries to its logical conclusion the personalistic insight that underlies his work and to which he gives not infrequent expression. From the emphasis that he laid in the first volume upon the idea that the categories do not explain intelligence but are explained by it, I rather expected that he would make some direct use of it in his theistic argument in the second volume, but he has not done so. He holds, to be sure, to the strict personality of God, and maintains that the ontal reality back of material phenomena consists of psychical or spiritual entities. But these entities must be so low in the scale of being that one wonders how their reality would differ from that of things, if metaphysical reality be attributed to the latter. Certainly we cannot ascribe to them freedom and self-consciousness. And in the case of God, while the argument for his existence is based on the reality of the self, and while ultimate reality is thought of as personal, I do not find any clear exposition of the idea that personality alone meets the tests of metaphysical reality. That in personality alone we have a union of identity with change and of unity with plurality and that metaphysical causality is a consistent conception only on the personal plane, is not brought out with the definiteness that might be desired, nor is it given a place in the theistic argument such as one might have expected from the first volume.

But while at this point I wish the author might have been more pronounced in

his personalism, and while I do not agree with his panpsychistic and monadistic theories, nor with his realistic and anti-immanent emphases, I nevertheless find myself in hearty accord with the main tenor and argument of the book. Dr. Tennant has in it and the earlier volume made a significant contribution to philosophical theology. I know no recent work that deals more searchingly with the really vital and fundamental problems of theology, that faces the issues more squarely, and that on the whole lays more securely the foundations of theistic belief. Its wide study would have a most wholesome effect on religious thinking.

ALBERT C. KNUDSON,

Boston, Mass.

Humane Religion. By FRANK KINGDON. Pages, 351. New York: The Abingdon Press, 1930. \$2.50.

THE popular young minister of Calvary Church, East Orange, N. J., has given ample evidence of his power to interest an audience. In this book he makes it clear that he can interest a reader just as well. Some men "hear" better than they "read," and *vice versa*: Dr. Kingdon does both equally well. Many will have the experience of the present reviewer, who was held by the sheer interest of the book to read it through at a sitting.

Some might question the use of the word "Humane" in the title, but they will not have read far before they will see why the word was chosen. The calm assumption of a *coterie* of modern writers, that the recognition of the supremacy and finality of "human values" waited for their arrival, has great need of being destroyed, and a book like this will much assist the process. Dr. Kingdon is under no illusion as to the extent to which the historic church has again and again lost sight of the real Jesus. He objects to Jesus being interpreted solely by the devious course of the church. At the same time, he has no difficulty in showing that every time the life of the church has taken on a new vitality it was because of the rebirth of the spirit of Jesus, understood as a consuming passion for the welfare of men. The chapters on Luther, Wesley and Wil-

William Booth are models of terse biographical and historical interpretation. Luther's reply to the Diet of Worms was "the assertion of the supreme prerogative of the individual life—and it was the heart of the Reformation" (pp. 123-4). The Wesleyan Revival was not merely "an emotional or supernatural phenomenon; it was a social protest that became a social revolution" (p. 128). The work of Catherine and William Booth was "a revival of the religion of Jesus, for it began with a man and woman who remembered the people everybody else forgot, and who gave their all too serve them" (p. 134).

Such statements reveal the dominating purpose of the book, which is to show that the religion of Jesus was primarily a "humane" religion in the sense that it had no other concern than to lift human life to the highest possible level; and that on the whole the history of Christianity has been "the passion of brotherhood." The correctness of such a view is undeniable, and Dr. Kingdon proceeds to show that in this regard the religion of Jesus fits with remarkable precision into the finest Western philosophical tradition. He tells us that he was tempted to omit the section in which he substantiates this claim. Many will be grateful for its inclusion. "It is all very well to scoff at the philosophers, and to despise them as impractical men; it remains true that they are the critics at life's performance" (p. 146). What does the critic say? And in the end he says that nothing matters more profoundly than the dignity and value of men. "Philosophers have come to their profoundest insights as they have allowed humane considerations to guide their thinking" (p. 141). There are doubtless those who will say that Dr. Kingdon has attempted too much in his review, since it is not possible to cover adequately in one hundred pages the philosophic tradition from Plato to Bertrand Russell. Perhaps so. But within the necessary limitations, the survey achieves its purpose, which is to relate Christianity to the most persistent philosophical *Weltanschauung*.

But there is a final question, an eminently practical one, namely, the question of bringing the religion of Jesus into all the welter and confusion of our complex

modern civilization. What about the Family? What about Patriotism? What about World Peace? What about Education? What about Industry? What about the Use of Leisure? Such are the questions which are giving pause to every serious-minded man to-day. Dr. Kingdon approaches them with courage and insight, and contends that there is no other way to deal with them adequately and constructively than the way of the religion of Jesus.

"True Christianity is not an escape but a crusade" (p. 329). This is one of the many striking sentences of the book, and the book itself is but its impassioned and convincing elaboration.

EDWIN LEWIS.

Drew University.

Personology. The Art of Creative Living. By FREDERICK B. FISHER. New York: The Abingdon Press. \$1.50.

PROFESSOR HALDANE objects to the word personology because it is a hybrid, but the same might be said of many other terms. He prefers the word psychology provided its use does not separate the soul from the body. Bishop Fisher's use of this new word is more than justified in the present volume. He is thinking chiefly of India, whose people are intoxicated with mystical unreality and need the two-edged sword of moral regeneration and social revolution. This cannot come by pantheistic absorption suggested by the Bhakti creed, which gives self-control but not self-confidence and self-direction in the power of God. This desirable benefit is practicable by a creative faith which delivers one from the thralldom of fear, and realizes a magnetic desire for spiritual peace; and achieves dynamic unity by the love of God and of man with the whole mind, soul, and strength; and exercises constructive co-operation with mutual respect for one another regardless of race, nationality, or status in the spirit of progressive freedom.

What is this but the experience of scientific mysticism which is at once a motive and a goal for Christlike persons possessed of capacity and power to advance the imperative ideal which shall make feasible a world educated to overcome

prejudice and intolerance; prosperous and free from the avoidable pains of poverty; healthful in the enjoyment of physical fitness; ethical in the unqualified application of the Golden Rule; and spiritual in the power of holiness and harmony through fellowship with the Eternal God who has given us in Jesus Christ redemption and reconciliation by way of the Cross.

Indeed this is the only hope of India and of the world. Right well and forcibly does Bishop Fisher present the case for a virile and victorious Christianity in these straightforward addresses. They were first delivered to the alert student classes in the Orient, but they have an equally timely message to the Occident. In both East and West we are confronted by problems which are to be solved by practicing the art of creative living so opulently demonstrated by the Christ of every age.

OSCAR L. JOSEPH.

Burning Questions in Historic Christianity. By JOHN ALFRED FAULKNER. Pp. 235. New York, Cincinnati, and Chicago: The Abingdon Press. \$2.50.

THIS volume is made up of thirteen discussions, varying in length from about ten to twenty-five pages, all well documented, and all well suited, alike by their content and by their form and style, to interest the reader. Some of the "Questions" are of a highly controversial nature, and the treatment, while suggestive and instructive, can hardly be regarded as adequate. This is particularly the case with the first two chapters: "Did Christ Institute the Lord's Supper?" and "Did Apostolic Christianity Borrow from the Mystery Religions?" But even here, as throughout the series, the author illuminates every problem he presents, and furnishes an array of historical considerations that always command the respect, and nearly always the assent, of the open-minded reader. Here and there, no doubt, some would prefer an even more guarded statement; as, for example, on page 31: "Nor did the idea of God in Christianity have anything in common with the mystery cults." In the main, as concerns the alleged dependence of the apostles on these pagan cults, the author follows DeJong in

saying that "as to words and view there is in the New Testament much in the way of analogy to the mystery religions, but that an intentional borrowing by the Christians is not to be thought of, and that as to ethics and eschatology Christianity was exceptional among ancient religions." Quite different is the answer to the third "Question": "Did the Ancient Church Borrow from the Mystery Religions?" Here the resemblances are so many and so striking, and the indebtedness of the church so obvious, that only excess of caution can account for the writer's verdict: "Of course we would not say that the church directly borrowed from the mysteries." On the other hand, is there not some exaggeration in the assertion, "The church became a mystery cult, pedagogy became mystagogy" (p. 49)?

Chapters IV and V deal with two aspects of the Christological problem: "Did the Early Christians Worship Jesus?" and "Were the Early Christians Trinitarians?" In both instances the proof for the affirmative is given with admirable clearness, brevity, and fairness. The next three discussions likewise belong to the sphere of primitive Christianity—premillennialism, the historic foundation of the papacy, and "the historic episcopate." The Fathers are allowed to give their own testimony in regard to the Second Coming of Christ and its concomitants, and attention is called to the reasons that account for the gradual disappearance of the chiliastic expectations. Concerning the pretensions of the Roman pontiff to universal and supreme power in the church, the author, like all impartial Protestant historians, freely concedes to him an honorary and in many respects merited preeminence over his fellow bishops, but demonstrates, by means of the sources, that by the year 180 "the papacy, as Roman doctrine defines it, had not arisen"; and further that "the historic episcopate" "as guaranteeing validity of ordination ('apostolic succession') was unknown in the early church."

To readers unacquainted with the recent developments in the field of early Celtic Christianity in Ireland, the chapter on Saint Patrick will prove of exceptional interest: it is a fairly complete reproduc-

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tion of Professor Zimmer's article on the "Keltische Kirche" in the third edition of Herzog's *Realencyklopädie*; an article that has necessitated a thorough reconstruction of the familiar tradition pertaining to the leading saint of the Emerald Isle.

One of the longest chapters, and the one with the deepest human interest, is that devoted to the question, "Did the Church Persecute Galileo?" This celebrated case is reviewed in masterly fashion, with judicial thoroughness and dispassionateness. The torturing of the distinguished scientist is rejected as a fable; the disingenuousness of some of his apologetic statements in his *Dialogue* is conceded; but the sufferings inflicted upon him by the papal authorities even after his recantation are set forth with sufficient detail to enable readers to judge for themselves in regard to the correctness of the Roman Catholic contention that his imprisonment was only nominal. In view of the evidence, one quite forgives an occasional aside like the following: "Roman controversialists are past masters in that legerdemain by which they eat their cake and have it too—the church infallible when they want it to be and not infallible when they don't want it to be."

As becomes an acknowledged specialist in the history of Methodism, the author devotes considerable space to Wesley. The last three chapters discuss his alleged premillennialism—his statements, it is admitted, are inconclusive and not always easily harmonized; his doctrinal peculiarities, with special reference to his progressive tendencies, his adaptation of the Thirty-nine Articles for the use of his societies, his high view of biblical inspiration, and his much canvassed and to most Calvinists quite unsatisfactory teaching on sanctification; and—perhaps the most original and valuable contribution of the entire series—"Did Wesley Intend to Found the Methodist Episcopal Church?" Dr. Faulkner here takes issue with most of the authorities in this domain of denominational history, and with much plausibility argues that the "founding of a regular Methodist Church having no more relation to the Episcopal Church in England, or later to be established in

America, is entirely out of Wesley's thought"; "Coke and Asbury destroyed, as seems probable, the Little Sketch which did contain Wesley's plan for America, and suppressed the Letter Testimonial of the Ordination of Coke . . . which said distinctly that the Americans were still to remain under Wesley's care and adhere to the Church of England." The argument deserves a careful scrutiny. The light thrown on the influence of Asbury and Coke is well fitted to make one hesitate to accept the more familiar theory as to what Wesley intended with respect to his followers in the United States.

Dr. Faulkner's style is clear, straightforward, thoroughly enjoyable; unadorned in its plainness, but sparkling here and there with touches of humor and flashes of logic that betoken the good sense and practical wisdom of the well-informed and sober-minded scholar. Some colloquialisms and even slang terms occur (pp. 17, 31), but fortunately they are not numerous enough to mar one's enjoyment of these studies. The handling of the historical material is that of one accustomed to resolve subjects into their component elements, to analyze and combine data, and weigh opposing considerations with fairness and accuracy. The many bibliographical notices will prove valuable to readers desiring to enrich their knowledge of the questions here debated.

The proof reading leaves room for some improvement. The following are some of the errors that we have noted: "Dementer" for "Demeter" (p. 22), "now" for "new" (p. 118); mistakes in the Greek words on pages 56, 119, 190; and various mistakes in the titles of the books, chiefly German, cited in the notes on pages 13, 18, 51, 64, 86, 92, 93, 104, 122, 134, 157.

FREDERICK W. LOETSCHER.

Princeton, N. J.

Presenting the Glorious Gospel. By OSCAR L. JOSEPH. New York: Richard R. Smith, Inc. \$1.50.

It is always a delight to read Dr. Joseph's books because he is so complete a master of his medium of communication. He knows how to say pungently what he has to say. This book will certainly main-

tain his reputation at this point, for its style is lucid, rich, and suggestive, in the sense that it supplies an excellent object lesson in putting the unchanging truth into a vocabulary that is consistent and valid for our day.

There is no doubt in Dr. Joseph's mind as to what the glorious gospel is. He writes, "Jesus himself is the glorious gospel for our day as for all previous days. . . . This gospel of Jesus Christ, moreover, is not a declaration of propositions but the proclamation of a living person of exceptional power and incomparable grace." This may be taken as the keynote of the book. With this clear, the author then takes up the discussion of how we may present this glorious Christ and his gospel in such a way as to win men to him.

With most excellent wisdom Dr. Joseph begins with the one characteristic experience which has always been the genesis of spiritual power. Talking of the prophets of the Christian centuries, he writes: "Let us not divert our attention from the major fact that God had got a grip on them and they had got a grip on God in Christ through the Holy Spirit. This experience it was which rejuvenated their lives so that they worked from the center and not from the circumference in the name of the Holy, Healthy, and Happy Christ." That inner experience, with its wonderful assurance, brings vital contact with the divine energy and finds its expression through an empowering practice that continually rejuvenates creative passion.

Having described the spiritual drives which command the life linked with God, Dr. Joseph goes on to the outlining of practical methods by which the glorious gospel may be presented urgently, winsomely, and effectively. Thus he discusses informal testimony, religious education, house-to-house evangelism, Bible study, and the work of the preacher and pastor. These pages give ample evidence of coming out of a rich and successful pastoral experience.

The whole book is tonic in its effect. Here is a man who holds fast to the gospel of Jesus Christ as the only answer to all doubt and defeat. He is neither

ashamed of the gospel nor afraid to declare it in all its fullness. If anywhere there is a discouraged preacher or a weary Christian this is the book that will bring him new hope and courage. It is itself an excellent presentation of the glorious gospel.

FRANK KINGDON,

East Orange, N. J.

TWO ABINGDON BOOKS

Satellites of Calvary. By KING D. BEACH. New York, Cincinnati and Chicago: The Abingdon Press. \$1.50.

Disciple Winners. By CHRISTIAN F. REISNER. New York, Cincinnati and Chicago: The Abingdon Press. \$1.50.

THE deed on Calvary was a searching revelation of character at its best and at its worst. All who had a share in it should be studied not only in their historical context but also in view of what they suggest to us of duty and destiny. Dr. Beach helps us to understand these persons whom he describes as satellites in comparison with Jesus, the central luminary. He so delineates their traits that we are helped to understand ourselves in relation to Christ. Pilate is a symbol of compromise and failure. Joseph of Arimathea and Nicodemus lost much by their original hesitancy but finally showed their colors at the crisis. The training of the apostles suggests the comprehensive program of the church in evangelism, recreation, education, and worship. The ecclesiastical and political leaders illustrate how jealousy and egotism are serious handicaps. The women by the Cross advertise the fidelity of friendship. This summary of a few chapters indicates the discerning way in which Dr. Beach interprets the behavior of those who came in contact with Jesus. These dramatic addresses must have produced a wholesome impression upon their hearers. That is one of the tests of good preaching.

Many explanations are offered by Dr. Reisner why the church is losing its hold and many methods are offered to increase the membership. Much of it is generalization. After all there is nothing to take the place of direct face-to-face work with individuals with the definite object of

winning them for Christ and the church. What is needed to encourage Christians to engage in this kind of work is testimony more than exhortation. Here is a man who has received over eight thousand people into the church, most of them by personal solicitation under his leadership in the midst of drives for money and other demands. How did he succeed so remarkably? The answer is given in this book with definite illustrations from his own experience, substantiated by that of many others who have similarly succeeded in this truly worthwhile business. The nine chapters are brimful of concrete cases. The practical suggestions were actually tested out and found effective. Such overwhelming evidence is conclusive. It will be surprising if this eager book fails to persuade every preacher and layman to engage in the major work of winning people to Christ.

OSCAR L. JOSEPH.

SIX PENTECOSTAL PUBLICATIONS

That Flame of Living Fire. By CLARENCE TRUE WILSON. New York: Richard H. Smith, Inc. \$1.50.

Perpetuating Pentecost. By JOHN M. VERSTEEG. Pp. 207. Chicago: Willett, Clark and Colby. \$2.

The Spirit of God and the Faith of Today. By RICHARD ROBERTS. Pp. 185. Chicago: Willett, Clark and Colby. \$2.

The Radiant Life. By JOHN S. BUNTING. Pp. 180. New York: Fleming H. Revell Company. \$1.50.

In the Light of the Supernatural. By JOHN F. COMO. Boston: The Christopher Publishing House. \$1.25.

The Meaning of Mysticism. By WOODBRIDGE RILEY. Pp. 102. New York: Richard H. Smith, Inc. \$1.25.

IN addition to the scores of books relating to the work of the Holy Spirit previously noticed in the METHODIST REVIEW, even after Whitsunday, June 8, we are glad to mention other works.

1. Doctor Clarence True Wilson in 1924 made to the REVIEW a fine contribution on this theme and now in this new book

presents a thrilling Pentecostal message. He proves the Personality and Deity of the Holy Spirit, stands firmly for the truth emphasized in Methodism, the reality of Christian assurance; he then portrays the Spirit-filled life in its growth to holiness, and the glorious ministry of the Spirit and proclaims one of the loftiest needs of to-day, Christian Service through the Spirit. Perhaps the most stirring essay in this book is the last chapter on One Man Who Had the Spirit, a brilliant biographical sketch of Bishop Matthew Simpson, rich in fresh information concerning that great patriot and prophet. This book is a stirring inspiration both to evangelism and stewardship.

2. Versteeg, in his volume, rightly makes Pentecost more than a historical memory; it must be a perennial fact. His description of Pentecost, as written by Luke, is a most opulent exposition of the biblical record, blazing with Pentecostal fire. Having discussed *Koinonia*, that Greek word Fellowship, as a supreme work of the Spirit, he is able to emphasize its power for preaching, for world evangelism, in shaping business and ethics and its force in Protestantism. On the present situation that "God is not withholding Pentecosts but that we are withholding them," he enforces the need of perpetuating Pentecost, as a collective and continuously needed experience of the Christian Church. He makes it no longer a mere enigma but a reality, with glowing passion, burning conviction, courageous outspokenness and eager buoyancy. A stimulating book.

3. Richard Roberts, born in North Wales and now preaching in Toronto, Canada, has a real Celtic gift of spiritual vision in his work. He pictures the many gifts of Pentecost and then describes the Spirit at Large, in emergence, ecstasy, conversion, fellowship and life, and finally the Spirit in Relation to Thought and Practice. His very climax is the record of many events in Christian history when the combined fellowship of men through this Divine Presence started great revivals not only of experience but of larger knowledge and art in life. Here is a fine phrase: "What we chiefly need is the abiding conviction of a divine Pres-

ence active over the whole field of human endeavor."

4. Dr. Bunting, rector of the Church of the Ascension, St. Louis, Mo., gives us a real Book of Happiness. Beginning with *The Fire that Jesus Kindled* and the *Quiet Radiance of Jesus*, he proceeds with many topics such as "*Living the Radiant Life*," "*The Flame of His Love*," "*The Splendor of God*," and many more of equal inspiration, ending with a "*Prayer for Radiance*." He is stirred by such great mystics of the past as Bellarmine and Jacob Boehme. To-day when much radiance has been lost and many are clouded with haunting hesitation, it is well to follow again the paths of the spirit up to such a shining mountain of experience.

5. Dr. Como, one of a College of Preachers, begins with the conviction of sin, presents regeneration by the same gift of the Spirit and ends with the Kingdom of Heaven, that Holy Catholic Church, founded by Christ and built by the Communion of the Holy Spirit. He does not follow extreme modernism and fundamentalism but keeps in the middle of the road.

6. Professor Woodbridge Riley, of Vassar, is able and interesting in his hour spent with the mystics, although not profoundly spiritual in his treatise. He opposes pseudo-mysticism in what it is and what it is not, and from the pagan preparation goes on to Romanic, Germanic, and Anglo-American Mysticism. Many are mentioned with charming but not profound comment. Yet we do commend a greater book on this topic, *The Mystical Element of Religion*, by Von Hügel.

The Primitive Church. By BURNETT HILLMAN STREETER. New York: The Macmillan Company. \$2.50.

THERE are diversities of gifts and of service which proceed from the one Spirit of Truth. It is an "uncriticized assumption" to argue for uniformity of thought and method. Just as variety and development marked the religious thinking and life of the early church, so also the types of church leadership and government varied. There existed in the first days

what correspond to modern Episcopalian, Presbyterian, and Congregational polities. Such differences were inevitable, for the church was an organism in a state of constant expansion and adaptation, to meet the changing needs of the respective localities where it operated.

The demand for uniformity came later, and it gave the impression that its advocates were thinking more of prescriptive rights and privileges than of intrinsic merit. Ecclesiastical and theological controversy has continued between those in sympathy with the New Testament principle of adaptability and the sacerdotal principle of mechanical rigidity. The practices of an early day which served as stimuli for church growth may become shackles making for stagnation when placed in the context of a later day. We need to be reminded that "in history formulæ are misleading unless recognized as approximations." Guesses have been prolific in the study of early Christian literature and much of the evidence is conjectural. The impartiality of the historical conscience will remove prejudices and intolerances.

The study of the origins of the Christian ministry has been frequently undertaken, but this volume by Canon Streeter states the case with closer regard for the actual facts than many learned discussions. He points out with a wealth of learning, patient investigation, and careful discrimination that there was a progressive standardization of a diversity in respect of ministerial orders. This dissertation is of interest primarily to the close student of church history. Legend and history are so subtly intertwined in the records of these early days that different views are permissible provided they do not affect the essentials of the Faith. Canon Streeter's study of post-apostolic literature yields many fruitful results. For instance, the personality of Ignatius, as interpreted in the light of psychoanalysis, helps us better to understand this martyr, whose letters next to those of the apostle Paul are of prime importance. The human interest is uppermost in all these chapters on the Christian life and literature of the churches in Syria, Asia Minor, Rome, and Alexandria.

The purpose of the volume is mainly historical, but the conclusions have practical value for those who are oppressed by the subversive influences of church disunion. One lesson from the earliest past is that the church was ready to experiment and to change its organization and methods. The secret of achievement was in the spirit which encouraged these Christians to introduce changes for the greater effectiveness of the gospel and the larger usefulness of the church. Our supremest need is to recapture this spirit so that, instead of imitating or repeating early forms, we may initiate what will best meet our needs. Canon Streeter's volume is therefore welcome because it is a decided help in this direction.

OSCAR L. JOSEPH.

The Religious Quests of the Græco-Roman World. By S. ANGUS, Ph.D. New York: Charles Scribner's Sons. \$4.

THE previous volume by Dr. Angus on *The Mystery-Religions and Christianity* introduced us to the religious background of early Christianity and the multitudinous cults of the first century, "full of all knowledge and a God unknown." The present volume is a study of the historical background of this troubled period. Repetitions were unavoidable, but the value of this book would have been increased if the author had fewer rhetorical digressions. It was hardly necessary to expatiate at such length, in a controversial manner, upon the weaknesses of sacramentalism, since he acknowledges its symbolical uses in quickening devotion. He makes a good point in arguing against those who see in Saint Paul the first Christian sacramentarian. As a matter of fact the apostle disclaimed such an idea because his was an "essentially experiential theology, a rescript of his own experiences" (200). Dr. Angus is also careful to point out that the sacramentarianism of the fourth Gospel is mystical and spiritual and not quasi-magical, as was that of the Mystery-religions and of later Christianity.

He brings enormous erudition in support of his characterizations of Judaism,

Greek Moral and Mystical Philosophy, and the Mystery-religions. These are contrasted with Christianity's view of the world and way of life, which had the "inestimable advantage over all its competitors of possessing an historical and personal center in the person of Jesus" (94). Whatever defects subsequently vitiated the testimony of the church, it continues to be "the home of sincere souls in whom the Spirit of Christ is expressing itself for the enrichment of personality and for the regeneration of society." What is written on these two points is so well done that one wishes Dr. Angus had made fuller comparisons between Christ and Serapis, Æsculapius, and other deities. He might also have enlarged upon the ways in which the Christian Ecclesia came into competition with the synagogues, guilds, and schools, and won out.

Several chapters are given to each of the subjects on *The Religious Outlook of the Græco-Roman World*; *The Religion of Magic, Sacrament, and Symbol*; *Astralism or the Religion of Astrology*; *The Way of Gnosis*; *Religion and Medicine*. The contrast is repeatedly made between the dying world of that ancient time and the world struggling to be born. The book as a whole is welcome in helping us to appreciate how Christianity more than conquered its obstacles and oppositions. Our needs can also be met by this same gospel of overflowing life in God's Christ.

OSCAR L. JOSEPH.

The Epic of the Old Testament. Selected Passages Arranged in Chronological Sequence with their historical background. Pp. xii + 222. By ARTHUR H. WOOD. London and New York: Oxford University Press. \$2.

UNDOUBTEDLY there is no finer literature in all time than the ancient writings of the Old Testament. This book is a quite successful attempt to select its choicest material and arrange it historically. While the first sixteen books from Genesis to Nehemiah are fairly continuous in their chronological order, such books as Job, Psalms, Proverbs, and others do gain value when their selected literature is rearranged in a better historical succession.

Probably most important in this matter is giving connection of the prophetic books with their historical background.

A very interesting feature of this book is its using the Wyclif versions in the story of Creation and of the Fall, and the Tyndale rendering of the narration of the Flood and the Tower of Babel. This editor has also used various sixteenth century versions with a fairly free use of the Authorized Version. He is right in that introductory statement that "the best of these early translations are of a wonderful freshness, and their simplicity and raciness, though unsuitable for public use and inadequate to express the finer and more poetic passages, seem peculiarly suited to the more simple lyrics and unsophisticated narrations of the earlier times."

This arrangement of selected passages from the Old Testament is largely based on that more genuine attitude of the so-called "higher criticism" which really makes it more real and vital than the methods of the ultraconservatives and the speculative radicals. It really makes the Old Testament a more veracious record.

Most worthy is presenting the poetry in its form of separate verses. There are also very brief but useful prologues and occasional final comments to many of these historic and literary sections of the Bible. It ends with scholarly notes on the sources and dates of the Old Testament and a list of books to read on this subject, besides brief notes of the principal empires of the ancient world.

This treatise will be most useful for students and all scholarly Bible readers.

The Chorus of Life. By MURDOCK MAC-KINNON. Pp. 267. Nashville, Tenn.: Cokesbury Press. \$2.

ALTHOUGH Doctor MacKinnon is the author of another notable book, *The Imprisoned Splendor*, he is not so well known in the United States and to American readers as we wish that he might be. His new book, however, *The Chorus of Life*, is sure to win for him a great number of admirers in the United States.

The author of this book is the minister of Runnymede United Church of Toronto. He is one of the distinguished preachers

of the United Church of Canada. One cannot very well read this series of sermonic essays and sermons without realizing that Doctor MacKinnon is not only a great preacher, but a writer of unusual merit.

This book is divided into three parts: Part I, Harmonies; Part II, Antiphonals; Part III, In Major Key. We need to quote only a few of the topics to catch the drift of the author's mind. Doctor MacKinnon writes under such heads as Christian Brotherhood; A Voyage of Discovery; The Contagion of Health; Vision and Ideal, and The Cultivation of the Inner Life.

The chapter on Christian Brotherhood is, indeed, worth the price of the book. Let me quote just a brief passage from the above named chapter: "And so the whole tragic story of sectarianism and isolation moves on—Roman Catholics, Anglo-Catholics, Regular Baptists, Free Methodists, and the rest—alienating, ostracizing, and unchurching one another, while the world of sin passes by in derision and the great Saviour of men looks down in pity at the estrangement of his followers and prays 'that they all may be one.' If Catholic why Roman? If Roman, how Catholic?"

The great task of the church is to change the will of the people and make them want to live better. An organization which does not outwardly manifest the spirit of brotherhood will not get us very far in the great issues which lie before us to-day. We must always differentiate between organization and religion as a living principle.

LEWIS KEAST.

Ishpeming, Mich.

George Fox Seeker and Friend. By RUFUS M. JONES. Pp. 224. New York: Harper & Brothers. \$2.

AFTER reading L. V. Hodgkin's recent volume on *Loveday Hamby, A Quaker Saint of Cornwall*, I was very happy to receive this new book, a biography of *George Fox Seeker and Friend*, from the pen of Dr. Rufus M. Jones. A close study of the life of George Fox is fundamental to the understanding of Quakerism not

only abroad but also in America. We are particularly fortunate, too, to have an American interpret for us the life and work of this remarkable man. Doctor Jones is professor of Philosophy in Haverford College, Haverford, Pa.; and as thinker and writer needs but little introduction to the reading public in America. If we have read his *Inner Life; Mystical Religion; Spiritual Energies, or The World Within*, we are confident that we shall not be disappointed in his interpretation of *The Life of George Fox*.

It should be noted that this book forms a part of a series of books entitled "Creative Lives," edited by Dr. Harold E. B. Speight. An associate volume of this series is *The Life and Writings of John Bunyan*, by the editor of the series.

Too frequently the lives of great men have been written from an historical standpoint rather than from a human point of view; or, possibly, to enhance the prestige of some particular religious denomination; but here is a volume, not for the student only but for the general reader. Doctor Jones fills in a gap which often exists in biographical writings as he portrays for us the character, influence, and message of the man. George Fox did think of himself as a founder of a sect, but William James in his *Varieties of Religious Experience* was compelled to say: "So far as our Christian sects to-day are evolving into liberality, they are simply reverting in essence to the position which Fox . . . so long ago assumed."

Besides a short preface there are thirteen chapters in this book. The general trend of the times and the younger years of Fox are covered in the first two chapters. In the third chapter Doctor Jones is quite at home in describing George Fox as a Mystic. It will suffice to mention just three or four outstanding titles among the several chapters: "The Suffering of Fox," "Fox and Cromwell," and "The Character of Fox."

It cannot be said of Fox that he was a scholar, as it might have been said of many of his contemporaries, but the record shows that he was eminently successful in reaching all classes of men. Rank and education were no more barriers to him than were poverty and igno-

rance. Fox had the genius for picking out the key men of a community; and in truth it must be said, He led the leaders.

One need scarcely recall the fact that our world to-day is very different from the world in which George Fox lived; but notwithstanding this fact much that is vital in the construction of character is a very modern need. While we believe that the success of George Fox would have been far greater if he had been more gentle in his judgment, we have a suspicion that he teaches us the way of life; and that as the author plainly states, "Truth is not something to be thought about merely, but a way of living." One will not be content in reading this book "once over," but again and again.

LEWIS KEAST.

Ishpeming, Mich.

The United States of Europe. By PAUL HUTCHINSON. Chicago: Willett, Clark and Colby. \$2.

LAST September M. Briand, in speaking at the Tenth Assembly of the League of Nations at Geneva, threw out the idea that the states of Europe should federate. He said, "I do think that where you have a group of peoples, grouped together geographically in Europe, there ought to be some federal link between them." The link is to be not only economic, but political and social, and he proposes to lead in forging it.

Paul Hutchinson describes the situation out of which the movement for a United States of Europe has arisen, and the factors which have made it inevitable. As "the American business man, the American farmer, the American mechanic may one day be called on to mark his ballot in accordance with his attitude towards" this proposed federation, the book deals with matters upon which we all need to be fully informed.

The idea is not a new one. Intellectualists from Kant to H. G. Wells have entertained it, but now it is no longer regarded as fanciful, and statesmen, industrialists, and big business men are becoming interested. The present day prophet of the idea is Count Coudenhove-Kallergi, whose book, *Pan-Europe*, has

probably had farther-reaching influence than any publication since the war. He declares, "Europe is not dying of old age but because its inhabitants are killing and destroying one another with the instruments of modern science."

The Count finds that since the war the world is being ruled by a small number of real World Powers: Britain, Russia, Japan, and the United States of America. He insists that the states of Europe must federate to form a fifth real World Power. Herriot, former premier of France, and Herr Stresemann received this suggestion with favor, and influential leaders in the principal continental countries have followed their example. They all see that Europe faces a fearful economic struggle, and that food, shelter, clothing, employment, or their lack, depend upon economic and political co-operation.

As the states of Europe look across the Atlantic they see a power with unlimited resources reaching out for new and larger world markets. These twenty-seven states have built high tariff walls against each other. But the idea is gaining ground that it is folly to maintain them as trade is not war but exchange. The shortcomings of the European system are clear to the banker and the man of business.

The World Economic Congress and the International Chamber of Commerce have taken steps toward lowering these tariff walls, but local interests interfere with the economic interests of Europe as a whole. The formation of international cartels by which the various units of a business are formed into an organization that transcends political boundaries, divides markets, fixes prices, and regulates production is a move toward getting rid of old national divisions and rivalries.

It is further true that Europe's industrial leaders have adopted mass production, elimination of waste, and standardization in their entirety. This is about what the rationalization of industry means as they use the expression. Such steps already taken are in the direction of the federation of the states involved.

The ancient hatreds and bitter prejudices of the masses of workingmen are the greatest barrier in the way of the complete realization of the idea. But

these seem likely to fall into the background when the greater benefits of the federation plan are more clearly realized.

If the United States of Europe is formed the federation will not be against the United States, but the latter will be compelled to face a much keener competitor. But as the germinal idea came from this country, we should take credit to ourselves if and when it is realized.

Most important chapters dealing with the industrial recovery of Europe, the new position and power of labor in Europe, and the relation of England and Russia to the proposal are included. There is also a clear presentation of the relation of our own high tariff to the industrial situation in Europe. As these words are being written, it is reported that M. Briand is about to send out to the twenty-seven countries whose representatives met him at Geneva last September the memorandum and questionnaire which he promised them at that time.

Who can say how soon the world may see a new economic and political alignment—the United States of Europe?

DORA DIEFENDORF.

New York City.

A History of Greece. By CYRIL E. ROBINSON. Pp. xii + 480. New York: Thomas Y. Crowell Company. \$3.50.

THE tragic romance of ancient Greece has cast a spell over the minds and imaginations of men for centuries. But until recently the history of this land of charm has been so intertwined with myth and legend that it was practically impossible to distinguish between fact and fancy. However, the past thirty years of archaeological research, the further unraveling of the language of this unique people, and the new humanism that has revitalized the hitherto mummified study of all ancient history, have shown the civilization of the Greeks in an entirely new and clearer light.

The author, trained through many years of travel and scholarship in this field, has brought the fruits of modern discovery and modern methods of research to bear on his subject, and added to these a human touch that transforms the reading of

Greek history from a somewhat arduous task to a captivating pastime. His history is not only a carefully accurate chronicle, but it is a comparative study of Greek periods, places, and personalities as well. He makes his book even more than that: in his hands it becomes an appreciative interpretation of the merits and weaknesses of the various phases and leaders of the fortunes of this people.

The great personalities live again. Their undying contributions are adequately recognized. Socrates, the staid old philosopher; Demosthenes, the fiery patriot; Plato, the dreaming idealist; Aristotle, the practical man, have molded the thoughts of posterity. Philip, the unscrupulous organizer and warrior, and Alexander, the impetuous, venturesome, quick-tempered genius of a boy who never really grew up, both live again, and because Mr. Robinson has made them live again, the life and culture of their creative age and civilization live anew, and once more—this time with deeper appreciation—we understand the significance of his statement: "Infinitely narrow as was the scene of the Greek's activities, and brief as was their duration when seen in the long perspective of time, they have nevertheless enriched all human experience with a vision of such splendor and immensity that beside the lofty eminence of the peaks they trod the progress of other ages seems but a slow and painful toiling among the foothills of the plain."

The book presents the history of Greece in two periods: The first, beginning with the prehistoric period, leads up to the end of the Peloponnesian War; the second carries the history and fortunes of Greece down to the death of Alexander and the collapse of the Greek civilization that followed. He concludes his discussion with a chapter on the influence of Greece over the history of the world, notably its connection with the rise and development of Christian theology.

A series of valuable maps and a large number of excellent plates add measurably to the value of the book. Going quite into detail in his discussion of the major events and movements of Greek history, Mr. Robinson makes this volume valuable as a source book in any study of the Greek

civilization. His winsome style, so concise, so clear, so positive, makes this a fitting companion to his former book, *England: a History of British Progress from the Early Ages to the Present Day*, published both in England and America in 1928, and hailed by historians as "one of the outstanding English histories of recent years."

JOSEPH M. BLESSING.

Denville, New Jersey.

Humanism and America. Essays on the Outlook of Modern Civilization.
Edited by NORMAN FOERSTER. New York: Farrar and Rinehart. \$3.50.

ONE of the charms of youth is that we feel as if we are discovering what we are only learning. One of the perils of youth is to lay rough hands on the heritage of the past and to treat it with insolent defiance. Such unlimited confidence comes from the small background of lived or imagined experience. A writer in this volume of essays declares that "we have, characteristically tinged with humanitarianism, the mentality of the noble bandit sheik or the generous sea rover, who knows what he wants and asks nothing from tradition or authority. To make humanists of this generation of self-elected spiritual adventurers implies preliminary contrition and moral rebuilding" (125). But no such determination is shown by these essayists. They enter the stage as full-fledged propagandists to substitute for what scholars and seers have taught us in much travail their own convictions, which have neither historical nor philosophical foundation.

These impressionists think that explanation is valuation and self-complacently credit to themselves results achieved by others. Their *non-sequitur* conclusions were inevitable, for much of what they write is conjecture or evasion. If these so-called humanists were also humorists, they would not put on such airs of profundity nor speak with the exclusiveness of a self-ordained coterie presuming to excommunicate all who do not utter their shibboleths. Humanism seems to be something new with them, when as a matter of fact it appeared in the fourteenth century with the Renaissance due

to the revival of the literature of Greece which is "the incomparable exponent of humanism." These Renaissance humanists, moreover, despised short cuts and showed hospitality to truth from whatever source it came. Erasmus was one of their best representatives; his satire on *The Praise of Folly* is a timely antidote for not a little current thinking or lack of it. The closing sentences in each of these essays show that these writers have lost their way, although they are curiously unaware of the fact. They hit right and left and make a distracting noise, but they are far away from sweetness and light and really belong to the Philistines. Why attack "the pretensions of science" when Eddington, Whitehead, Millikan, and others have disowned such claims in the name of science? Why speak of personal religion as a form of spiritual pride, and then declare that "the final appeal of the humanist is not to any historical convention but to intuition"? One writer ranges himself on the side of the supernaturalists and others are equally emphatic in discounting his position. Pragmatists are denounced and yet Professor Schiller of Oxford gives the name of humanism to his type of pragmatism which is concerned in advancing human interests independently of superhuman influences.

Definitions are invariably restricts. This is seen in the attempt to define humanism, which only befuddles the issue. It is whimsical to have humility preached by those who have no intention of practicing it themselves. Where there are so many palpable contradictions and inconsistencies among these apostles, the course of wisdom would be for them first to find some points of positive agreement before undertaking to enlighten the world. It is surprising to have one of the essayists catalogue the failures of our literary critics and then declare that "we need in our national letters a critic of the stamp and dimensions of Matthew Arnold." Meanwhile several of the other essayists even go out of the way to ridicule Stuart P. Sherman as an apostate, when in reality he came nearest to Arnold of any of our critics.

We are certainly in need of better standards in literature and religion. One

good service performed by this volume is to impress us with the futility of getting these standards by making boisterous claims to infallibility as these essayists do. The only way is by earnest efforts to reach a complete philosophy of life as we keep open house to all who have a message that enriches human experience.

OSCAR L. JOSEPH.

Poems of Justice. Compiled by THOMAS CURTIS CLARK. Chicago: Willett, Clark and Coffy. \$2.50.

"FROM Isaiah to Greenwich Village is a long lane, but that lane stretches, filled with the singers of one theme." Thomas Curtis Clark has traveled that "long lane" and brought back with him scathing indictments of social injustice, songs and visions of the new world in the making, and much else that poet's eyes have seen and poet's hearts have felt.

When injustice is set to music it does not become less horrid and revolting, but more so. The music captures our wills for action. When ideals of righteous human relations become songs they force an entrance into the stoniest hearts.

Cold arguments against and logical arraignments of man's inhumanity to man are seldom very effective in producing better understanding and good will. But sometimes a ray of piercing light from the soul of a poet will bring a man face to face with the God of things as they ought to be and with his own inescapable duty to his fellows.

Two hundred poets contribute to this picture of a world struggling toward brotherhood. Among them are Angela Morgan, Lindsay, van Dyke, Stidger, Sandburg, Markham, and Whitman. The material is arranged under four groupings: "Panorama of the Poor," "The March of Revolt," "Brothers All," and "Dreams and Goals."

This invaluable anthology is with a fine sense of fitness dedicated to the memory of Walter Rauschenbusch, some of whose best poetic utterances are included in the volume.

Perhaps the coming of the new social order would be greatly accelerated if we gave less attention to prosy reasons for it, and more heed to the visions of the

seers who bring it near and quicken the pulse-beat of our determination to make it real.

DORA DIFENDORF.

New York City.

Russia To-day and Yesterday. By Dr. E. J. DILLON. New York: Doubleday, Doran & Co. \$3.50.

My Life. By LEON TROTSKY. New York: Charles Scribner's Sons. \$5.

AN embarrassingly voluminous literature has been published about the Riddle of Russia. In that land of distorted idealism humanity has been uprooted and a resolute campaign undertaken against all accepted creeds and customs. The October Revolution of 1917 was a radical upheaval led by Utopian dreamers who scorned the opinion of the rest of the world and began a series of audacious experiments whose end is not yet in sight. Whatever may be said in approval or disapproval, this political, social, economic movement is of profound significance to all nations.

Dr. Dillon made Russia the land of his adoption in 1877 and served as a professor, journalist, and publicist. This son of an Irish father and Russian mother has a knowledge of that country from the inside possessed by few others. In this volume he compares Czarist and Bolshevik Russia. On his return in 1928, after several years of absence, he was surprised to find death where there was life in the old days and life where death had reigned. His interest is chiefly cultural, and he writes informingly and incisively about the improved status of woman, the uplift of the peasants, the wide popularization of art and education, the phenomenal output of books on a variety of subjects, and other amazing activities. His recent experiences among the Soviets exposed him to many mishaps, including the deprivation "of one near and dear, whose loss all the money in the world cannot make good." He is convinced that the recent anti-religious campaign is a serious blunder. He deals sympathetically with the problem of the sectarians. And yet he holds that Bolshevism is "the mightiest driving force for good or for evil in the world to-day, . . . one of

the vast world cathartic agencies to which we sometimes give the name of Fate, which appear at long intervals to consume the human tares and clear the ground for a new order of men and things." This book should be read by all who would know what is taking place in that land of surprises, paradoxes, and dilemmas, and whose future could hardly be forecast at the present time.

Trotsky has been at the center of this vast debacle from the beginning. Although fifty years of age, his life has been filled with adventures, crises, exiles, triumphs, defeats from the time when, nineteen years old, he was first arrested. It is not surprising that one who is unalterably devoted to the theory of permanent revolution and who has expounded it in spectacular fashion should have led a stormy career. His associations with Lenin and other leaders are described with a fluent and fiery pen. His comments are sharp and often bitter. He is particularly vehement in his references to Stalin, the present Dictator of Russia, whom he charges with moral yellowness. Like Trotsky, he also has had a checkered career, but, unlike him, he has wielded his sinister influence from a secluded point of vantage.

This is a stirring recital of storm and tempest with no calm at any point. Although critical, egotistical, cynical, and written in the spirit of an Ishmaelite, it holds the attention of the reader to the last page. Reviewing his life from an obscure island near Constantinople, Trotsky concludes that this is "a planet without a visa" so far as he is concerned. But he has nothing to regret, and if he had his life to live over again, he would unhesitatingly take the same path. Very few will agree with him, but this book of fantastic theories and erratic practices cannot be ignored.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

The Foolishness of Preaching. By ERNEST F. TITTLE. (Holt, \$2.) Dr. Tittle amply justifies the claim that the field of the pulpit is all of life. Conventional

declarations on personal piety are insufficient. The pew certainly expects consolation and encouragement, but it also needs direction to stir many out of their ruts and constrain them to live Christianly in their vocations and avocations. The preacher need not necessarily compete with scientists, economists, industrialists, and the like; but he should reckon with their conclusions and make clear the sanctions and mandates of God so as to bring the life of the individual and of society into harmony with the spirit and virtue of Christlikeness. Dr. Tittle discusses the great issues with the skill of a clear-sighted interpreter. He has closely thought out the bearings of his subjects, and he expresses himself with the unction of conviction and the authority of persuasion. These sermons take no counsel with expediency but directly answer the questions of perplexed and disturbed people. He never loses sight of Jesus, and thus he speaks with a personal accent, an alluring note, a commanding passion, and spiritual helpfulness which are the earmarks of great preaching. This is one of the few books of sermons worth rereading.

—O. L. J.

S. Parkes Cadman. Pioneer Radio Minister. By FRED HAMLIN. (Harpers, \$1.50.) The versatility of talent, catholicity of mind, and generosity of spirit shown in Dr. Cadman's *Answers to Everyday Questions* are well illustrated in this character sketch. From the year 1890, when he assumed the pastorate of the Methodist church at Millbrook, N. Y., up to 1901, when he became pastor of the Central Congregational Church, Brooklyn, and since then, he has discharged a most fruitful ministry. In this brief volume only the salient features of his life and career are noted. But there is enough to acquaint the reader with Dr. Cadman's magnetic personality, genius for friendship, and constructive influence for the kingdom of God. Later on, and let us hope it will be many years later, the time will come for a fuller biography presenting an adequate estimate of the man and his times. Meanwhile this enthusiastic eulogy written in good taste admirably serves its purpose.—O. L. J.

The Autobiography of God. By ERNEST R. TRATTNER. (Scribners, \$2.50.) This is an original way of interpreting the history of man's search for God, from the naive conceptions of primitivism to the scientific conceptions of modernism. The pilgrimage of the soul found expression in animism, polydemonism, polytheism, and theism, and in the practices of magic, divination, persecution, fanaticism, bigotry. How the misunderstandings and perversions of man were propagated by the authority of religion is also set forth with references to the extensive literature on the subject. God is here represented as soliloquizing about the conjectures, aspirations, declarations, and behaviors of mankind in the complex journey toward a firmer grasp upon the Superb Reality. Rabbi Trattner holds that the final goal of emancipation from superstition and error is still far off. His idea of a progressive revelation finds no place for the full revelation in Jesus Christ. Voltaire's words are true if we ignore Christ: "God created man in his own image, and man promptly returned the compliment." This book, however, is an interesting contribution to the study of man's religious history.—O. L. J.

What Is Hell? By VARIOUS WRITERS. (Harpers, \$2.50.) The traditional language about hell is no longer used, but to judge from these twelve writers those of them who are least Christian in belief are agreed with the others that the future of the impenitent is fearful whatever its character may be. They all protest against the shallow optimism of universalism, that somehow everything will turn out well for sinner and saint. This view is contrary to reason and to the moral sense, nor is there any support for it in any healthy religion which believes in hell of some kind. This symposium is necessarily disconnected, and though most of the writers have hurriedly put their thoughts together, there is no attempt to evade the issue nor tone it down with pithless generalizations. Dean Inge, who leads the list, affirms that God is not an easy-going, good-natured ruler; he maintains that heaven and hell stand or fall together. Sir Oliver Lodge holds that a hell

awaits the cruel, thoughtless, and selfish. Abbot Butler declares that Roman Catholics accept substantially the primitive terrors of hell, but that belief in purgatory modifies some of the difficulties. Professor Moffatt cannot get away from the severity of the teaching of Jesus. Other writers surmise and guess and do not dogmatize but faintly trust the larger hope. Preachers who have avoided this subject would do well to read this volume.—O. L. J.

Religion in the American College. By EDWARD STERLING BOYER. (Abingdon Press, \$1.25.) This is "A Study and Interpretation of Facts," indicating "the present status and conditions with respect to the teaching of religion in colleges in the United States." While we may not regard the schools as sufficiently religious in their influence and training, Professor Boyer does establish the facts of the upward movement of colleges in this respect in recent years. While many pupils have entered their course with little conviction of religious belief or experience, it appears that there is now a real religious growth of students in college life. This is a useful study of this vital theme.

The Lost Cricket and Other Stories. By HOWARD DEAN FRENCH. (Abingdon, \$1.50.) This is a fresh type of preaching ministry to children at the Sunday morning service. This Congregationalist preacher has successfully told these thirty-nine stories to boys and girls with successful spiritual emphasis. Such humorous topics as "Jack and Jill," "A Good Scout," "Lobsters and Monkeys," and a score of others, would certainly attract their presence and thrill their experience.

What If He Came? By GARFIELD HODDER WILLIAMS. (Richard R. Smith, \$2.) This Dean of Llandaff in Wales had this dream on the Mount of Olives on the Holy Week of 1928 during the Jerusalem Missionary Meeting. Reading Saint Mark had awakened his vision. It is a fine imaginative picture in present speech of the words and events of that first Gospel, full of the missionary spirit. He sees the advent of Jesus reproduced in many

circumstances of the modern industrial world. This gives us a present living Christ. It is a really thrilling story of Jesus.

Behind the Hill. By S. B. F. HALLOCK and ROBERT C. HALLOCK. (Richard R. Smith, \$2.) This is a Year of Six-minute Sermons to Children, largely based on that ancient story of *The Pied Piper of Hamelin*, as poetically related by Robert Browning, which is made the starting point for further stories of that mystic region behind the Big Hill. Emphasis is placed both on Sundays of the Christian Calendar and many others such as Health Sunday, Humane Sunday, and Mother's Day. These are entertaining and religiously inspiring, but possibly too much emphasis is placed on special days with not a single spiritual address for Whitsunday.

Famous Girls of the White House. By KATE DICKINSON SWEETSER. (Crowell, \$2.50.) Girls and many others will like this book portraying that gallery of girls who lived in the executive mansion at Washington, beginning with Nelly Custis and ending with the three daughters of Woodrow Wilson. Dolly Madison, a little Quaker girl, had a most brilliant career, and Helen Taft, quite different from all others, was an intellectual leader. These brief biographical sketches are most charming. There are a dozen fine portraits, some taken from well-known artistic paintings.

Famous Dogs in Fiction. Edited by J. WALKER McSPADDEN. (Crowell, \$2.) There have been many canine tales in literature, such as *Rab and His Friends*, by Dr. John Brown, *A Dog of Flanders*, by "Ouida," as well as those described by Dickens, Irving, Scott, Tolstoi, and others. Surely the dog has been the best animal friend of mankind in all history, which is full of legends with regard to them. This book contains the stories of the best dozen of them.

The Pew Preachers. Edited by WILLIAM L. STIDGER. (Cokesbury Press, \$2.50.) This is a "cross-section of what

America's foremost laymen are thinking of Religion and the Church." It is worth while to hear big business, journalism, and literature make such religious expressions which are generally sensible. Politicians like Governors Sweet and Wilbur; millionaires like Ford, Penney, and Young; journalists such as William Allen White, Masson, and Schermerhorn; a poet like Markham, and other distinguished citizens of America, should certainly be listened to by us all whether or not we perfectly agree with their opinions. It might be well to hear some other pew preachers such as industrial laborers add to these interesting messages.

The Preacher and Politics. By W. WOFFORD T. DUNCAN. (Abingdon, \$1.25.) This is "a study in ministerial relations to public life." It is a noble plea, not for narrow partisanship, but for that prophetic attitude of the ministry which must deal with every ethical element in life. He treats most sympathetically with the Preacher and the State and his relation to patriotism, law enforcement, the nullification of law, publicity and journalistic responsibility. But he strongly insists that the ultimate message of the preacher is to proclaim "confidence in a trustworthy God and a reliable universe based on spiritual reality." Certainly Infinite Love is behind all life. A most inspiring help for the minister of to-day.

Portraits of the Prophets. By J. W. G. WARD. (Richard R. Smith, \$2.50.) This very distinguished preacher in Detroit is both an eloquent speaker and a good biblical expositor. Here, starting with Elijah, the Invincible, he presents seventeen other seers of the Bible, such as Amos, the Heroic Herdsman; Isaiah, Prince, Patriot, Prophet; Jeremiah, the Man Who Failed, and all the rest with similar efficient titles. While there is no special attention given to that greatest prophecy of the so-called second Isaiah, all these masters of divine messages are dealt with from a scholarly historical standpoint. Most interesting are the rich illustrations and the literary quotations.

The Little Boy of Nazareth. By EDNA MADISON BONSER. (Richard R. Smith,

\$2.50.) This story of the boyhood of Jesus to the age of twelve is a fascinating picture of his early life with the geographical, political, and historical background of that age. A score of chapters furnish many stories which will certainly be valuable to children to-day and assist their closer relation to Christ. It is also educational. Each chapter ends with questions concerning "Things to Find Out" and "Things to Do." It will help the young both to think and to act. The sixteen illustrations are both artistic and scholarly.

The Child's Approach to Religion. By H. W. FOX. (Richard R. Smith, \$1.50.) A woman has well said, "This book is a jewel." For Christian parents and religious teachers it will be both readable and helpful. It deals with such vital topics as the Idea of God, Prayer, The Cross, and helps to solve mental troubles concerning Miracles and Parables, and the use of the Old Testament. It is dedicated to three children, Margaret, Bill and Ian, and especially to Ian presents this spiritual message. This Anglican clergyman knows children and does not lay down a cut-and-dried program to them. It deals frankly with the hard parts.

The Bible in Art. An Anthology compiled by LOUISE HASKELL DALY. (Scribners, \$2.) The Bible has inspired the greatest artists in painting and sculpture. This book gives a collection of more than two hundred Bible passages which could be well read as visitors to the art galleries approach these spiritual visions in art. The appendix deals with Apocryphal treatises and selected Psalms portrayed in pictures.

The Passion Week. By WALTER E. BUNDY. (Willett, Clark, and Colby, \$2.) This discussion of the Holy Week day by day is intended as "a handbook for ministers, laymen, and study groups." Professor Bundy is a great biblical scholar and teacher, yet we feel that his critical attitude has often hidden the deeper historical element of the Bible. The higher criticism of the New Testament has its value but should not have a mental background of miraculous doubt. There is much worth in the analyses here given to

the narrative from Passion Sunday to Easter, and it will be valuable to ministers and students who have achieved a high sense of the historical value of the Gospels. It might trouble the others.

A History of the Modern Church. By J. W. C. WARD. (Crowell, \$3.) This is a scholarly treatment of church history from 1509 to 1929, dealing with both the Eastern and Western branches of the church. Besides current facts, there are quite original chapters on Nationalism and Toleration, Pietism and Methodism, Educational and Social Movements, American Christianity and other topics. This dean of an Oxford College has a wide-minded vision of all Christian bodies. There are two useful maps, a select bibliography, a special dated list of principal events, and an excellent index. Even though it does not portray the marvelous evolution of all Protestantism by the Wesleyan influence, we do commend it as a book of broad understanding.

American Charities and Social Work. By AMOS GRISWOLD WARNER, STUART ALFRED QUEEN, and ERNEST BOULDIN HARPER. (Crowell, \$3.75.) This is the fourth and largely revised edition of a useful classic on this theme. The last two authors have added two thirds more to the text. It deals not only with the nineties, but with contemporary social work. Of course it does not teach the message of the Social Gospel and does not give quite enough record to the Protestant work in this sphere. There is no mention of Methodist hospitals or children's homes. Yet this has a high value within its limits.

Mahatma Gandhi's Ideas. By C. F. ANDREWS. (Macmillan, \$3.) Mr. Andrews has succeeded in exhibiting the leading ideas of Mahatma Gandhi in a most favorable light. Extensive quotations from the writings and speeches of Mr. Gandhi are supplemented with explanatory and historical material by Mr. Andrews. For those who are not familiar with "Young India" and *My Experiments with Truth: An Autobiography*, this study will prove of great value, for it sets forth clearly and with sympathy and insight Mahatma

Gandhi's ideas. The famous Indian has his own interpretations and definitions of Hinduism and of various of its doctrines. If these be accepted in an uncritical fashion, there is no problem, and the reading is easy. One is impressed again with Mr. Gandhi's ability to make and to hold friends of all sorts and conditions, Hindus, Christians, Moslems, and irrespective of race. His strength of will and the positive way in which he states his principles are so exhibited as to suggest secrets of his power. The book appears at an opportune time.—G. W. BRIGGS.

BRIEFER NOTICES

The Nursery Child in the Church School. By ANNA FREEBORN BETTS. (Abingdon Press, \$1.25.) A most useful treatise for the purposes, plans, activities, equipment, themes, and programs for use in the school for the three-year-old children. Highly commended.

Worship in the Sunday School. By A. W. MARTIN. (Cokesbury Press, 75 cents.) A useful help for workers in small schools on all forms of worship such as prayer, music, and other services. A good textbook.

Woman and Other Poems. By LEW B. BROWN. (Christopher Publishing House, \$1.75.) Besides that feminine debate, here are many miscellaneous verses, including some in lighter vein and several Negro character sketches.

The Mighty I. By HANNA JACOB DOUMETTE. (Christopher Publishing House, \$2.) A quite shining picture of personality emphasizing the divine element in man. A brilliant mirror of the Self. Quite a high humanism.

Christ's Holy Church. (Methodist Book Concern, 35 cents.) An excellent certificate for presentation to persons being received into the Christian fellowship and well prepared by William K. Anderson.

Curiosity Cottage. By LAVINIA BRAY KORSMEYER. (Christopher Publishing House, \$1.50.) These two dozen stories, adventures of a boy getting into and out

of scrapes—are quite entertaining for children.

Posture and Hygiene of the Feet. By PHILIP LEWIN. (Funk and Wagnalls, 30 cents.) An A-B-C of proper care of the feet covering practically all their troubles and treatment.

Progress and Prospects in Christian Reunion. By PERCY VARNEY NORWOOD. (Morewood Publishing Co., Milwaukee, 10 cents.) A Protestant Episcopal sermon delivered in Saint James Cathedral, Chicago, very progressive in its spirit, going far beyond the mechanical doctrine of Apostolic Succession. Unity is coming.

A READING COURSE

Miracle in History and in Modern Thought. By C. J. WRIGHT, B.D. New York: Henry Holt and Company. \$6.

Nothing is gained by suppressing evidence or narrowing its selection or restricting the field of inquiry. The interests of truth are decidedly advanced when all available facts are accepted and placed in right focus by a method which frankly accounts for every word of testimony. This means that investigators and interpreters must guard against the bias of partisanship and the befuddling due to intimidation.

The frequent assertion that new views which set aside old views are an index of irreligion cannot be sustained by history. All progress is by an adventure of faith which sees possibilities in untoward circumstances and treats the unknown not as a forbidding specter, but as a challenging problem. "The art of progress is to preserve order amid change and to preserve change amid order." As Dr. Whitehead continues in *Process and Reality*, "The world is faced by the paradox that, at least in its higher actualities, it craves for novelty and yet is haunted by terror at the loss of the past with its familiarities and its loved ones." We are to guard against panic by recalling another principle expounded in this same volume: "The task of reason is to fathom the deeper depths of the many-sidedness of things. We must not expect simple answers to far-reaching questions. However far our gaze penetrates, there are always heights beyond which block our vision." This reminder of the multifari-

ousness of things must not be overlooked by philosophy or theology, more especially as our knowledge and apprehension are at best fragmentary.

Much of the conflict witnessed everywhere is due to a dualistic conception of God and Nature, as though the two were in a state of chronic opposition. The more rational view thinks of God as the Ultimate Reality. We belong to a universe which is dynamic and not static, with elements of flux and of permanence. It is not a closed system, but constantly developing toward more extensive accomplishments, manifesting unity of purpose in the divers interactions and giving evidence of a consistent harmony at the heart of all things. Such a conclusion confirms the conviction of the apostle that "all things work together for good" to those who because they love God appreciate the fact of what might be called the "together-ness" of events. Instead of one event contradicting another there is an orderliness in the divine control, "so integrally differentiated that each event is the one unique possible way of expressing, then and there, the genius of the whole." In other words, it is by the synthetic method that we are able to get at the heart of reality, which means existence plus value.

Right here we are confronted by a false antithesis which sets the natural over against the supernatural. A living faith in God, the Spirit of the whole, recognizes that the natural merges into the supernatural, and that the higher unity is a manifestation of the Divine Reason. The supernatural, as its very name implies, is

an advance beyond the natural and not a contradiction of it. It is an extension of the empire of reality whose frontiers cannot be limited by physical or metaphysical categories. When it is said that everything real is supernatural the reference is to the spiritual and not the physical. It also implies that the universe is rational and moral and not controlled by eccentric forces. This needs to be emphasized because of a short-sighted application of mere physical tests to spiritual and ethical achievements.

The crux of the problem is "whether Nature is a cosmos, and therefore potentially knowable, or a chaos, and therefore unknowable." Scientists are moving with greater caution, for they realize that we are on the threshold of still more amazing discoveries. It therefore ill becomes anyone to occupy an *ex-cathedra* attitude in the name of science or of religion. When the religious modernist brushes aside all tokens of the supernatural he fails to distinguish between the traditional view of divine interventions as something external and the psychological view of an intervention as the liberation of latent powers. Creation is not a single act at the beginning of things, but a continuous process under the control of the immanent energy of the transcendent God. This is the underlying idea of evolution which substitutes "development for the paroxysm of initiation"; and at no point does it overrule or outlaw God in whom we live and move and have our being. Think of this in connection with Christianity, which is pre-eminently the religion of spiritual and intellectual liberty. Its reality is endorsed by the actual experience of believers who realize that the immanent God is near them, but who also know that he is the transcendent God generating in them the stimulus for fresh adventures of faith and trust. His last word is Jesus Christ, in whom are contained inexhaustible treasures of wisdom yet to be discovered by diligent seekers.

Many of our differences are thus seen to be irrelevant when viewed in the light of the crucial fact that truth is not dependent upon the calendar, but upon its intrinsic value regardless of age. We need the hospitality of the Spirit-filled life

which sees the past in the present and the present as the germinating future in accord with the fact of historical continuity. This is not to be done in the manner of the eclectic who produces a patchwork system. It is the task of the synthesist who takes note of all experience and produces out of the fragments a mosaic which reflects the manifold wisdom of God according to his eternal purpose in Christ Jesus our Lord (Eph. 3. 10). From whatever standpoint he is viewed, it must be acknowledged that a new order of life began with the Incarnate and Atoning Christ. He manifested the divine not by spectacular signs, but by spiritual appeals made in the natural course of events. The impact of his life of unique goodness gave to those who felt the thrill of it the assurance that he was the effulgence of the divine glory. Indeed, the whole life of Christ was set in a context which demonstrated that the natural found its completion in the supernatural. "He is not so much God and man as God in and through and as Man. He is one indivisible personality throughout." The acknowledgment that he was unique explains how God performed certain exclusive acts through him, which did not call for any repetition of them in the lives of any others, not even of his most faithful followers.

The acceptance of this truth furnishes the best approach to a rational appreciation of the supernatural, and to a restatement of it in closer accord with the definite conclusions of history, science, philosophy and religion. This is the admirable purpose of Mr. Wright's volume. It is at once reverent and open-minded and offers an apologetic for the permanent values of Christianity. There is no better exposition of the vexed question of miracles. Their validity is based not upon the speculations of discursive thought, but upon the intuitions of moral and spiritual experience. An extensive bibliography and references to literature in numerous footnotes help further to elucidate the subject.

The arbitrary and dogmatic spirit is unscientific and irreligious. The mechanical view of Naturalism overlooks the fact that there is a larger world of realities

beyond our senses. It is a baseless assumption that God could not have manifested himself in other ways than those which we actually understand. This is to confuse physical method with spiritual causation and to infer that there is a static uniformity in Nature. Not so according to the creative conception of evolution which affirms the possibility of new and different conditions. As Professor James Y. Simpson puts it in *The Spiritual Interpretation of Nature*: "If God be so bound by his laws that initiative is no longer his, much more are we. And if he cannot intervene in the physical realm, still less can he do so in the spiritual, for the two stand in close relationship. The miracle is the sign of the divine freedom. Yet we may be sure that it is no detached or lawless event: whatever a miracle is, it is not an intrinsically unintelligible thing, a vagary, an ultimatum to science. . . . Ultimately a miracle is any experience in which a man becomes directly aware in his own life of the actuality and activity of the living God" (308).

Mr. Wright goes as far as possible with the negationists and then he submits a series of facts which discredit their theories and speculations which have counted without their host. The first chapter deals with the increasing reluctance to maintain the historicity of specific miracles or to regard them as essential to the Christian message. This reluctance is partly due to the traditional view which thought of miracle as an intervention which violates the laws of Nature. The task of historical criticism is not to inquire whether miracles happened, but whether the events recorded happened. This opens up the question of evidence and the personal factor which enters into the historical records. Hume's declaration that miracles are impossible was basically groundless; in asserting the fallibility of human nature he exposed himself to the counter charge that his own skepticism was equally fallible. A comparison of the miracle records of non-Christian religions, of the Old Testament and of the church shows that their authors did not always substantiate their accuracy and reliability. Note what is said about the ways of "antecedent probability" of the Roman

Catholic and of "antecedent improbability" of the Protestant, and weigh the respective merits of both (69ff.). Is science justified in refusing to admit miracle when the term supernatural rightly understood has a religious and not a scientific reference? (85ff.) Since all facts come within the province of science, how should it deal with faith in the rationality of the universe? On the other hand, when theology makes encroachments into the realms of science, is it not rendering a disservice to religion which is not indissolubly wedded to any scientific theory of the origin of things? (105.) Under what circumstances is skepticism as unscientific as credulity? (110.) Answers to these questions are found in the chapter on "Natural Science and Miracle." The subject is further considered in the fourth chapter, on the Mystery of Personality. Contrast the miracles of healing in non-Christian religions which can be explained in terms of abnormal psychology, and the healing miracles of Jesus which were rational and beneficial (129ff.). What light is thrown on this subject by psychotherapy and the methods of psycho-analysis and auto-suggestion, showing as they do a real unity between body and mind? (152ff.) This chapter makes credible many events which history regarded as miracles and weakens their evidential value, but it substantiates a true supernaturalism as exemplified in the career of Jesus Christ, whose personality surpasses every other in goodness, truth and beauty.

Whether we think of miracle as an extraordinary event or an illuminating event depends upon our idea of God and our experience of his activity. If we hold that God reveals himself in us and to us, as immanent within us and transcendent over us, we think of miracle not as a bulwark of faith nor a handicap to faith, but as one of the expressions of the divine purpose of redemption. Archbishop D'Arcy, in *The Christian Outlook in the Modern World*, puts the case convincingly: "If it be true that God controls the course of events from within, if it be true that he responds to all the changing needs of life, then surely there is no absurdity in supposing that at great turning points in human history, when the mind of man has

need to be awakened to the reality of the spiritual, unusual events may occur, events which from their nature may serve as signs of greater things. It is clear that such signs must be relevant to the mind of the age in which they happen, and must serve as symbols to all generations" (68).

Note the four ways in which the idea of the miraculous is viewed. The mechanistic scheme of materialism, which was a formidable foe of the last century, has been negated by modern biological thought. As Mr. Wright points out, the mistaken views associated with the terms "causal connection" and "natural law" are largely responsible for the theory that miracle is antagonistic to the scheme of things instead of being a manifestation of latent powers (187ff.). Pantheism is equally ineffective, in spite of the noble advocacy of Spinoza, for it does violence to personality and robs man of freedom. Apply this to God, and the pantheistic fallacy is too patent to require extended comment (191ff.). Deism was a protest against the conception of infallibility which had no historical or rational connotations; but in separating God from the universe it introduced a dualism which imprisoned God in an iron-clad system and exposed man to a fatalism repudiated by the religious consciousness (200). Theism gives a more adequate interpretation in showing that God is ethical and not arbitrary; it is inconceivable that God would contravene natural sequences or intervene against the law of righteousness which conserves eternal values (209ff.). He acts immediately, but not in disregard of second causes. The significant feature in modern theistic discussion is the emphasis laid on moral and spiritual value. It aims to secure "a coherent unifying philosophy of the dualities of experience—the supernatural and the natural, spirit and matter, eternity and time, good and evil, God and man" (248).

In the final analysis we must appeal to the Person of Christ, who is the greatest miracle. Divers schools of thought agree that he has uniquely revealed God. It is acknowledged that from the standpoints of history, philosophy and religion he has spoken the greatest and most conclusive word. The revelation by character is

always impressive. A comparison makes it clear that where the best men have revealed God most truly, Christ has revealed God fully (406). In view of his character, the supernatural ceases to be an intervention contrary to Nature and to Reason and becomes a demonstration of the higher potentialities of personality. Apply this to the gospel miracles, and it is seen that after historical criticism has shown admixtures of fact and legend, the veraciousness and trustworthiness of these narratives cannot be discredited. The miracles of Jesus were expressions of spiritual energy incited by the gracious purpose of beneficence. They were not credentials of his mission but spontaneous proofs of his compassionate spirit. The fact that he repeatedly discountenanced the use of miracles to advertise his claims is evidence that he relied upon the appeal to "reason in her most exalted mood."

Since religion cannot be based upon scientific discovery, it is "not essential to a theistic supernaturalism that any event is scientifically inexplicable" (311). The data of religion lie outside the field of science, but they are not necessarily irreconcilable, for both science and religion are needed to help man master the forces of the world and find the meaning and worth of life. Another conclusion is that "the miraculous concept should not be interpreted by the idea of evidential intervention of omnipotent power" (316). The fact of the Resurrection of Christ, and not the mode, is of the utmost importance. "Faith has to do with eternal spiritual realities and values, not with the modes by which these are mediated to us" (363). The central message of the Resurrection is that of spiritual and moral emancipation which gave the disciples the conviction that Jesus lived. The difference between his appearances after death and other psychical messages from the unknown and unseen is that he by his life was a revelation of love, beauty and truth.

After all, the only miracle that really matters is Jesus himself. He is the final argument for miracles, as is shown in the concluding chapter, which focuses attention on the central affirmations of Incarnation and Redemption (386). The discussion of the Virgin Birth is reverent

and restrained. The unique personality of Jesus and his supernaturalness are not dependent upon any specific mode of his entering the world, but upon his total influence in every century. He was intensely human and decidedly divine. The revelation of God in him guarded against the deistic error of transcendence and aloofness, and the pantheistic speculation of immanence and identity without any historical foundation (404). "In him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity." The Jesus of history is the Christ of faith. He incarnated all that is truly divine and genuinely human, and by his sacrifice on the Cross he fully revealed the glory of God's grace for our salvation.

Side Reading

An Emerging Christian Faith. By JUSTIN W. NIXON. (Harpers, \$2.50.) The pivotal issues in the conflict between secularism and historic Christianity are frankly discussed, with an understanding of the central principles of Christianity as they bear upon modern movements within and without the church. The author is aware of the strain of adjustment, but the outlook for Protestantism is encouraging. This assurance is reached after a searching examination of the persistent intuitions and landmarks of the Christian Faith, tested by personal experience in the struggle with fate. The principle of fellowship which is one of the basic insights of Christ is seriously considered to-day. Is the church competent to give expression to it and satisfy the passionate search for spiritual reality? It is able, but it must show the heroism of faith in interpreting its message with intellectual strength and spiritual dignity. How this is to be done is admirably outlined in this book of positive assessments.

Psychology's Defence of the Faith. By DAVID YELLOWLEES. (Richard R. Smith,

\$2.) Psychology gives us the mechanism, but not the significance of religion. It nevertheless renders a great service in clarifying our mental processes and practical relationships. This book contains one of the best expositions of psychoanalysis, the unconscious, repression, sublimation, neurosis, suggestion. What these mean is further illustrated by cases which came under the observation of the author, who is a physician. He writes with rare common sense about the unseen and miracles, about self-knowledge and free will, and the influences of tradition, experience and reason in determining the trends of life. The appendix on Spiritual Healing is specially timely.

The Sciences and Philosophy. By J. S. HALDANE. (Doubleday, Doran, \$3.75.) It means much that life values are acknowledged to have spiritual rather than physical significance, and that they inevitably lead to God as the final factor. Professor Haldane makes an extended comparison of the various branches of science and knowledge. He then submits certain assumptions which are necessary to harmonize the conclusions of the sciences and states the relation of these assumptions to philosophical inquiry with reference to social life and religious beliefs. His attempt to break the traditional shackles is measurably successful. More suggestive is the way he helps us, from the standpoint of biology, to understand the unified co-ordination of life. He carries the argument through to its final conclusion that "God is the Creator and Sustainer of us and our universe, and the Source of all that we recognize as good; that he is revealed to us; and that in accepting and acting on this revelation we become one with him and are thus beyond all apparent ill."

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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